THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 17. NEW-YORK, SATURDAY, JULY 11, 1835. WHOLE NUMBER, 225.

For the Churchman.

The New-Zealand Missionary.

"We cannot let him go. He says he is going to return to England,—the ship is here, to take him away. But no,—we will keep him, and make him our slave; not our slave to fetch wood and draw water, but our *talking-slave*. Yes,—he shall be our slave, to talk to and to teach us. Keep him we will."—*Speech of Rev. Mr. Yate, at the Anniversary of the Church Missionary Society, London, May,* 1835.

'T was night,—and in his tent he lay,
Upon a heathen shore,
While wildly on his wakeful ear
The ocean's billows roar;
'T was midnight,—and the war-club rang
Upon his threshold-stone,
And heavy feet of savage men
Came fiercely tramping on.

Loud were their tones in fierce debate,
The chieftain and his clan,—
"He shall not go,—he shall not go,—
That missionary man;
For him the swelling sail doth spread,
The tall ship ride the wave,
But we will chain him to our coast,
Yes, he shall be our slave:

Not from the groves our wood to bear,
Nor water from the vale,—
Not in the battle-front to stand,
Where proudest foe-men quail,—
Nor the great war-canoe to guide,
Where crystal streams turn red;—
But he shall be our slave to break
The soul its living bread."

Then slowly peer'd the rising moon,
Above the forest-height,
And bathed each cocoa's leafy crown
In tides of living light:
To every cabin's grassy thatch
A gift of beauty gave,
And with a crest of silver cheer'd
Pacific's sullen wave.

But o'er that gentle scene, a shout
In sudden clangor came,
"Come forth, come forth, thou man of God,
And answer to our claim:"
So down to those dark island-men,
He bow'd him as he spake,
"Behold, your servant will I be
For Christ, my Master's sake."

L. H. S.

THE CHURCHMAN.

Bishop Griswold's Discourse at the Ordination of Rev. James C. Richmond.

ON THE APOSTOLIC OFFICE.

(*Concluded from p.* 893.)

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. —*Matt.* xxviii. 18-20.

But the passage of the Scriptures which is chiefly relied upon by those who are opposed to Episcopacy, is in the 1st Epistle to Timothy, 4th chapter and 14th verse—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But few words will be necessary to show that all the argument from this passage is from the mere sound of the word *presbytery*. There is no proof from the Scriptures, nor from ancient writers, that this word was used in the Apostles' days as it is in modern times, for a number of presbyters. Irenæus, who was born before the death of St. John, styles the Apostles the "Presbytery of the whole Christian Church." In their own writings the Apostles are sometime called presbyters, and it is most probable that a presbytery then was a college of the Apostles: and that several of them were present, and assisted at the ordination of Timothy. Of one thing we are very certain, that he was ordained *by an apostle*. St. Paul will best explain his own meaning. In his 2d Epistle to Timothy, 1st chapter and 6th verse, he writes, "I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands." Now though people choose to insist that Timothy was ordained *by* the presbytery, which is not said, they must allow that *one* at least, of the presbytery, was *an apostle*. You see, too, that Paul was the ordainer; the gift was conveyed *by* the laying on of *his* hands, and *with* the laying on the hands of the others. Exactly in the same way do we ordain still; one bishop is always the ordainer; *by* him the commission is conveyed, and it is done *with* the cooperation of the others present, who lay on their hands at the same time. This passage, therefore, if we regard the sense of the words, as explained by the Apostle himself, far from disproving Episcopacy, very much confirms it.

Another passage urged against Episcopacy is in St. Paul's address to the Elders of Ephesus, Acts 20th chapter, 28th verse—"Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers*," or as it is in the Greek, *bishops*. But this proves nothing to the purpose: I have already shown, what all allow, that elders, in the Apostles' days, were called bishops. And let me repeat, that we contend not for *names* but *things*;—the question is, whether there were different grades of ministers in the Church? We contend that there is no manner of proof from the Scriptures, nor from any early writers of the Church, that ordination was *ever* performed by any but the Apostles, and those who were their successors in office. All the account we have in the Scriptures of the ordination of deacons, was by the Apostles and by Timothy.

In the 13th chapter of the Acts, we read, that while certain *prophets* and *teachers*, "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Some think that this was an ordination of two apostles, by those who were prophets and teachers. But several circumstances show that this could not be an ordination, but merely a solemn ceremony and benediction in setting them apart to a particular work. For first, Barnabas and Saul are themselves numbered with those *prophets* and *teachers* who were ministering to the Lord; and it is absurd to suppose that prophets and teachers should ordain those who were already of the same order as themselves. Secondly, and what is still more important, St. Paul is very particular in declaring and proving that he did not receive his apostleship from *men*; that he was sent by Christ himself, who appeared to him for that purpose; and that he commenced preaching the Gospel long before he had any communication with them who were apostles before him. And thirdly, he had been at that time actually executing the office of an apostle, probably for six or eight years. Who then will believe, that, contrary to his own positive declaration, and after he had been for several years preaching the Gospel, he was ordained to the ministry by men!

Some have reasoned in a different way against Episcopacy; they say that Christ gave to his Apostles one commission only, and that in ordaining others, they had no right to divide, or convey but a part of it; that they must convey the whole or none, and of course, that all ministers of Christ are of one grade, and have equal authority. This is changing the ground entirely. Those before spoken of deny that any, after the Apostles, had the same office; but these on the contrary maintain, that "all are apostles." In answer to this argument it is enough, and more than enough to remind you, that the Apostles had by Christ himself been ordained at two, certainly, if not at three different times, and at each succeeding time had received additional power. He also ordained seventy with less power. At their last ordination, he sent the Apostles as he had been sent; and of course they were to follow his example in bestowing different grades of office on those whom they ordained. It was natural that they should, and it was evidently their duty to give holy orders, as they had themselves received them, to follow the example of their divine Master. And this they actually did; under their ministrations were different grades, and we cannot reasonably doubt but that the Apostles, and their successors in office, ordained them. St. Paul writes to the Corinthians, "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers;" and adds, "Are all apostles? are all prophets? are all teachers?" If God has set three orders in the Church, I know not who is authorized to reduce them to one; or to say that "all are apostles," having equal authority; or all prophets or presbyters. Can we believe that the deacons and the bishops or elders ordained by Timothy and Titus were of the same grade? It is the united voice of all antiquity, that deacons have a part, and the lowest part of the Christian ministry. The qualifications required for the office are essentially the same as for presbyters. In speaking of their qualifications, St. Paul observes in conclusion, "They that have used the office of a deacon well, purchase to themselves a good *degree*;"* thus more than intimating that the deacons, who are faithful in that lower office, are entitled to advancement to a higher grade in the ministry.

That the elders, in the Apostles' days called also bishops, were a distinct order, no one denies. And that Timothy and Titus were of a higher grade, and had jurisdiction over the elders and deacons, and the power to ordain them—the same indeed as that which we now call Episcopal authority—seems to me too evident to admit of a doubt.

It is often *affirmed*, but has never been *proved*, that the ministers of Christ were at first all of one grade, and that the bishops usurped the authority, which, it is acknowledged, they in the early ages possessed. But this is absurd, and altogether incredible. It is absurd to suppose that those now called bishops made such a change. Because, if the government of the Church was left by the Apostles in the hands of presbyters, *they*, the presbyters, must have made the change.† On this supposition there were no bishops to abuse power: *the presbyters usurped authority and made the change.* If a thing so strange and so wicked was done at all, it was done by Presbyterians or Congregationalists. They who advance this position virtually say, that within one or two centuries at most, after the government was put into their hands, they *all*, in *every* country, agreed in changing it to what Christ never intended. They certainly do every little honor to that mode of church government, by supposing it so defective and inefficient as to be so soon relinquished.

It must, too, be difficult for us to believe that in the first three centuries men should have been *ambitious* of the Episcopate, when its worldly advantages were so small, and its sacrifices and perils so great. *Martyrdom in those ages might almost be considered as annexed to a bishopric.* The general practice of the persecutor was to *smite the shepherd, that the sheep might be scattered:* the bishop was usually the first led to tortures and to death. How can we, in reason, believe that under such circumstances, so great a change should be made in the government of the Church? that the holy martyrs of that time which truly "tried men's souls," should attempt, or desire to alter the institutions of Christ? And had such a change by *some* Churches been attempted, it seems morally impossible that it should have become *general*. And yet we are sure, from all ancient history, that *Episcopacy was general from a very early period down to the Reformation.* During the first fifteen centuries, it is not easy to name any one part of Christianity, in which *all* Christians were more generally united than in what we now call Episcopacy. Were we to admit that so great and material a change was made in our religion without being recorded in history, we might well fear that other great changes were also made: that even the Scriptures were altered. If *all* the Churches would agree, in corrupting *one* part, why not in corrupting *another* part? In any part of the three first centuries, it would have been as difficult to produce such a change, as it would be in our day. And to me, certainly, such a change, so silent, so peaceable, and so general without opposition, or any historical record, is a moral impossibility.

I have dwelt longer on this subject than I intended. Being about, the Lord permitting, to advance one to a higher grade in this ministry, I thought it might be satisfactory, and I hope not unprofitable to the people present, to show briefly by what authority we do this, and who has given us this authority. Should there be any here who think differently on this point, they will not, I trust, regret having *heard what we think* on a subject which so much concerns us all. Nothing will tend more to unite Christians in love, than candidly hearing from each other the hope that is in them. And, indeed, if differing denominations of Christians are ever brought to *strive together for the faith of the Gospel*, it will be by their first uniting in *the government*, (whatever they may decide it to be,) which God *has set in his Church.*

Much cause have we to bless God that his promise of a Christian ministry has not failed; that these streams of his mercy have descended to us, and are watering this, our favored country. Through his goodness, we are now here assembled for the interesting purpose of solemnly advancing to the order of the priesthood, *one* who, as we trust, "*has* executed the office of a *deacon* well, and purchased to *himself*" this higher *degree* in the sacred ministry. On occasions like this, did the primitive Christians fast and pray. With earnest solicitude and deep humiliation they besought God to pour his Spirit upon those who were appointed to this office and ministration. Did we duly reflect upon it, how momentous would appear the work which our hands now find to do! a work which so much concerns the honor of our Saviour, the prosperity of his Church, and the salvation of we know not how many immortal souls.

And you, who are now, the Lord permitting, and his people approving, to be advanced to this very important grade of the Christian ministry, it is my duty, to exhort that you do not fail at all times, and now especially, to consider and have in remembrance, the vast dignity of this office, and how very much depends upon its execution. Your commission will be to teach and premonish, to feed and provide for the Lord's family; you are to speak in God's name to a sinful world; you are to be appointed a steward of his household, and bound to give to each one his portion of meat in due season. You are to act as an ambassador of Christ, and in God's name, declare to men the words of eternal life. On your fidelity will depend, God only knows to what extent, the prosperity of his Church, and the eternal well-being of your fellow-men. We charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. And may the God of mercy be ever with you for His sake. Amen.

* Βαθμος.

† See a sermon by the author, on 1 Pet. iii. 15, published in the Gospel Advocate.

From a Discourse by the Rev. Ethan Allen.

TO WHAT CHURCH SHALL I BELONG?

To aid in the settling of this difficulty in our own minds, I may state, that the Church to which those were added, who are spoken of in Acts ii. 27, was the *Church under the administration and government of the Apostles.* This is not denied. Now if there be a Church under such supervision still, and others, that by their own admission are not, to which, we ask ourselves, should the renewed be added? Did the Lord himself add the saved in the instance before us to the Church under apostolic supervision, and may the renewed go counter to his example, and choose *now* one not so organized, opposing thus their choice to his? Is there not clearly obligation in the one case and hazard in the other? Now the Church Episcopal, in all its branches, does claim to possess, and to be under the apostolic office, even at the present time. Churches not of the Episcopal order* make no such claim. Nay, so far from claiming it, that they avow distinctly, I quote the words of Dr. Campbell of Edinburg, that the apostolic office 'was one of those extraordinary offices which were in their nature temporary, and did not admit of succession;'† and, of course, that when the twelve died, the apostolic office died with them. Theirs, therefore, by their own express admission, is not so constituted as was the Church mentioned in our text. They lay no claim to the possession of that office. But they not only do not claim it for themselves, they deny its existence in any branch whatever of the Church. And is their denial sustained? Or does the office, notwithstanding, still exist? We are reminded that the *work* which the office was created to accomplish, that is, the salvation of men by the preaching of the Gospel, is not yet accomplished but in part, and, consequently, the probability naturally would be, that the office is not cast aside which was designed for its accomplishment. We also are reminded that the Lord promised to be with the Apostles to the end of the world, (Matt. xxviii. 20,) and argue conclusively that as they could not possibly have been expected to live thus long, the promise must relate to them officially, including their successors with themselves; and, consequently, that the office must still exist. We are reminded, likewise, that it certainly requires as great a power to *abolish* an office, as to *create* it, and are challenged to prove that Christ has any where announced its discontinuance: a challenge which we cannot meet. And here the claim of the continuance of this office might rest itself with entire confidence.

But the matter demands our attention further. At the time of the ascension the Apostles, as we are well aware, were in number but eleven; for Judas had fallen from his ministry and apostleship by his transgression. To that same ministry and apostleship from which he thus fell, the Apostles, the Lord himself making choice between two candidates, (Acts i. 24,) appointed Matthias. (26.) This instance, which is not disputed, distinctly shows us that the office did admit of succession; for if there might be succession in this case, there might unquestionably be in others. But the number, as we find, was not confined to twelve, for in a few years after this, and that too after the order of deacons had been created, and the Church had been provided with presbyters also, we have mention made of two additional Apostles, namely, Paul and Barnabas. (Acts xiv. 14.) In writing to the Romans St. Paul mentions two more, Andronicus and Junius, as being of note, eminent among the Apostles. (xvi. 7.) In writing to the Corinthians, he calls Titus and two others, whose names he does not give, 'apostles of churches.' (2 Ep. viii. 23.) In writing to the Galatians he speaks of James, the Lord's brother, as an apostle. (i. 19.) In writing to the Philippians he calls Epaphroditus their apostle. (ii. 25.) And in writing to the Thessalonians, he mentions Sylvanus and Timothy as apostles with himself. (1 Ep. i. 1; compare ii. 6.) Here, then, we have mention made *in Scripture* of twelve beside the original twelve, in all making *twenty-four*. And then, in Revelation, there is mention made of seven 'angels of churches' denoting the same precisely as 'apostles of churches,' that is, those who are sent to announce a message. So that of this class of the ministry, there are thirty-one mentioned in the inspired history, continuing along down during a period of seventy years. If all these facts, then, prove any thing to us, they are full proof that the office of apostle was not temporary in its nature, but did admit distinctly of succession. Such, indeed, was the decision of the Church for fifteen centuries; for, notwithstanding all its conflicts, its darkness and its ultimate degradation, it universally, during that period, did preserve that office; when, at the same time, it had well nigh buried the prominent truths which it was the business of the office to disseminate.

And it is now the decision of eleven-twelfths,* nearly, of the Church called Christian, who, notwithstanding whatever errors some of its various parts may hold, continue to retain that office still. It, therefore, as we find, still exists, and within the Church Episcopal, in all its branches, in the office called Episcopal, which is but another name *now* for apostolic, the incumbents of which we call bishops. Now if this Church then has it, being in this respect like that mentioned in our text, and other Churches renounce all pretensions to it, is there no obligation on our part, if renewed, to be added to the Church thus having it? Did the Lord himself add the saved to such a Church in all its earliest ages? We ask, then, may we, as the saved, go counter thereunto now, and violate no obligation in so doing? We cannot help regarding this view of the case as settling *for us* the question fairly and conclusively; we do not say *for others*, for to their own Master do they stand or fall.

But, secondly, I have still further views to present in connexion with this office. By *neglecting to be added* to a Church having the episcopal or apostolic office, we should ourselves feel that, in so doing, we were *rejecting in fact an institution of* Christ. That Christ himself created that office admits no question; (see John xx. 21,) it is allowed by all; it is denied by none. And that it was the only office of the ministry which he personally did institute, there is no record to the contrary. That the office was ever *abolished by* Him is not pretended. And to this identical office, under God, the Church owes its very existence; for it was by its ministrations that the three thousand were added on the day of Pentecost, and that the saved were added daily to the Church. And shall the renewed, we ask ourselves, now reject the only office of the ministry, instituted personally by their Lord and Master whom they love and serve, and to whom the Church owes actually its being? Are they not under obligations which they cannot cancel, but are answerable for fulfilling, to be added to that Church which is under the supervision of that office? But it is not an office simply that I plead for, it is *an institution of our blessed Saviour*. And, if we love our Saviour, shall we not love his *ordinance*, when assured beyond all question that it is his? Who, that thinks him perfect in wisdom, being even the wisdom of God, will not esteem it decidedly unwise to cast it utterly aside? And yet this would be actually done by us, in not being added to some one of the branches of the Church Episcopal.

But more than this, to neglect being added to the Church under this order of the ministry is, thirdly, as we well feel, not only in fact rejecting it, and thus despising it, but would be, by direct consequence in *this one thing*, despising Christ himself. For we remember that it was to his ministry that Jesus said, 'He that despiseth you despiseth me,' and at once concede that the apostles cannot be more decidedly despised than by rejecting the office which, as such, they held. And if we despise thus an institution of Christ's own creating, do we not in truth, in so doing, despise himself? As the renewed of God's own Spirit, therefore, it becomes a matter of solemn consideration, for we would not knowingly be found rejecting it. We cannot help perceiving thus that it is a matter in which our own blessed Jesus is himself personally concerned, and that on him directly does the rejection itself recoil. Oh, if there be an obligation resting on us then, as Christians, to follow the Saviour, and receive what he has given his Church; if there be an obligation resting on us to be added to the Church, it does seem to me that we are under unquestionable obligation to be added to the Church Episcopal in some one of its different branches, which only has the apostolic office in her ministry. He has warned us solemnly against not receiving it. 'Whosoever,' said he, 'shall not receive *you*, &c., verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city;' (Matt. ix. 14,) and we cannot, therefore, knowingly reject it, as we value all that we may hope for from his favor, and from his intercessions, at the throne on high.

* I call them *churches*, and so *in fact* they are. We are not aware that any deny them to be so, though we hold them not to be quite so *perfect*, in some respects, as the Church Episcopal, as our argument shows, but perhaps more so in others. God forbid that we should *glory* save in the cross of our Lord Jesus Christ.

† Lectures on Ecclesiastical History, by G. Campbell, D. D., p. 57, Phil. ed. 1807.

* This enumeration includes not only the Episcopal Church, so called in this country, but also the same Church in England, Ireland, and Scotland; Canada and Hindostan; in Denmark, Sweden, Norway, and the Moravian Church; likewise the Greek Church proper, and the Russian; the Roman, Syrian, Armenian, Coptic, Abyssinian, and the Methodist Episcopal Church also who have bishops *by name*. They all have the apostolic office of the ministry still. Whatever else any of them may have corrupted or cast off, they have not cast off this. The population comprised in the names above mentioned, is estimated, and by Non-episcopal writers too, at 246,000,000, (that of Non-episcopal 36,000,000,) being forty-one forty-sevenths, nearly eleven-twelfths, or more than five-sixths of the Christian world. The whole being 282,000,000.

From the Christian Spectator.

THE NATURE OF THE DOMESTIC CONSTITUTION.

Here is the immediate impress of the Author of our nature; and here also, since we are not merely creatures of nature, but subjects of law, revelation comes in, and by its solemn mandates and touching appeals, sanctions this union. The mutual sympathy and affection of brothers and sisters, too, formed and strengthened by their common relationship to those from whom they have sprung; by their being the common objects of their affections and solicitude; their growing up together under a common roof; and their daily interchange 'in all the cares of life and love,' need only to be mentioned to be understood. How well the voice of revelation harmonizes with the voice of nature in respect to these, is also familiar to the mind. Nor is the union which is formed by the mutual dependence and reciprocal offices of master and servant, and of children and servants, as fellow-members of the same family, of an ordinary kind, or so regarded in the Scriptures. Such, according to the appointment of God, is the domestic society—a society which has not its like in any other under the whole heaven—one in interest and one in heart—joined by natural ties strong as death, and these enforced and directed by the laws and sanctions of the moral government of God. Thus is the whole earth divided, after their families and according to their names—transient, indeed, in respect to their individual existence, but successively giving being to others, and destined thus to do, 'blessing and being blessed,' till the last heir of glory shall have come home to God.

PARENTAL AUTHORITY.

Of these societies, respectively, *the parents are the responsible head*. In no society can there be union, order, and co-operation, without rule. Least of all can there be, in a family whose members are rising up successively, without knowledge and experience, and subject to irregular appetites and depraved passions. The authority to control them the voice of nature assigns to parents, and in this allotment the voice of revelation concurs. This authority belongs to them conjointly; to the father ultimately, in case of a difference of judgment or choice; yet in all other cases to both equally, as those whom God has made one. They are clothed with his authority; and a wanton violation of it, he counts rebellion against himself. Within their respective circles it is exclusive. Except in the case of manifest outrage, no magistrate, no prince, no earthly power has the right to interfere. Their house is their sanctuary, where they are to reign, amenable only to God. It is therefore absolute. To their children, their will is law—the rule of duty—the standard of right. It is so, we mean, while their children are incompetent to decide for themselves what is right, and afterward, except when their commands manifestly contravene the Divine will. Though they enjoin what would not otherwise be duty, their injunction, in these circumstances, makes it duty. Though they enjoin what is improper and unreasonable, yet, if it be not sinful, it becomes, by their authority, morally obligatory: and even though it is such as in ordinary cases would be sinful, to their children, who cannot know directly the will of God, it is duty. 'Children, obey your parents *in all things*, for this is right.' But for their use of so extensive a power they are responsible to Him who gave it. It lays them under a corresponding obligation of knowing his will; of giving just and exact impressions of it to the subjects of their government, and of enforcing obedience. They must themselves bear the burden of all those sins committed by their children and servants, which it was in their power to prevent; and be answerable also for their failure of all that obedience, of all those valuable attainments, and of all that usefulness, which they had the power to secure. They are stewards, and must give account.—*Ibid.*

THE DESIGN OF THE DOMESTIC CONSTITUTION.

The *design* of this constitution may be inferred from its nature, and from the ends which, so far as its laws are observed, it is found to answer. It is intended directly *to promote the happiness of those who live under it.* We are formed for social intercourse and mutual aid. We have affections and wants which cannot otherwise be met; and in a well-regulated family that intercourse and aid are afforded more perfectly than any where else in the present world. The unity of interest and affection; the mutual confidence and sympathy; the religious communion; and the true liberty, in the very best sense of the word, which belong to such a family, conspire to make it the dearest refuge and solace of a good man to be found on this side heaven. And even as it is perverted by sin, who is there that does not associate with the thoughts of home his sweetest earthly enjoyments? What arms men for the fight; what sustains them in the shock of battle; what reconciles them to sufferings and dangers, like the defence of their *homes?* What is the main object of the cares and toils of life; what, of human legislation, and all the machinery of government, but the blessings clustering about every man's home? What, indeed, is the happiness of a state, a nation, a world, but the happiness of the individual homes that belong to it? Accordingly, when God promised to the world the great blessing, which, as comprehending every other, commends his love to us, he promised it to take effect by this medium—saying to Abraham, 'In thy seed shall all the *families* of the earth be blessed.' It was by blessing its families that he would bless the world.—*Ibid.*

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. XI.

IDOLATRY.

In continuing our proof of the assertion with which we set out, that Popery remains unaltered, we cannot forbear quoting the testimony of one of its own defenders, Mr. Butler, at present considered the most able advocate of Romanism in England. In his 'Book of the Roman Catholic Church' he says, 'It is most true that the Roman Catholics believe the doctrines of their Church to be unchangeable; and that it is a tenet of their creed that what their faith ever has been, such it was from the beginning, SUCH IT NOW IS, and such it ever will be.' This ought to be conclusive; but as Popery is one of those subjects, with regard to which Protestants seem literally 'to believe all things, and hope all things,' we will proceed with our extracts from their own works of the present century. Having already shown their sentiments with regard to the holy Scriptures, we go on to other topics.

PRAYERS AND OBJECTS OF WORSHIP.

We still find them clinging to that refined distinction, set forth by the second Council of Nice, between *religious* worship, (which may be offered to images,) and *divine* worship, (which can only be given to God.) Hear the language of their bishops, in the 'Declaration of the Bishops of Great Britain, &c. Lond. 1826,' (from which we quoted in number v.)

'But if Catholics, using the ancient language of the Christian Church, are said, first, to *worship* the saints, this worship must be understood to be only an *inferior* worship, honor and respect paid to them proportionate to the limited perfections and excellences which God has bestowed upon them; but this worship is infinitely below that supreme worship which they pay to God. Second, to *adore* the cross: this word, if applied to the cross itself, means no more than an inferior and relative respect paid to the instrument of our redemption; but if, in view of the cross, it be applied to Christ himself, then it means, as it ought to mean, an act of supreme adoration. Third, to *worship* the images of Christ or of the saints: the word is here again understood by Catholics, only of an *inferior* and relative respect shown to images, in consideration of the respect due to the objects which they represent, and to which the respect shown to the images is referred.' (p. 10.)

This is a distinction introduced by them to evade the charge of IDOLATRY; but as an argument it is worthless for four reasons, which are thus stated in Hamilton's Tracts, pp. 34, 35, (as quoted by T. Hartwell Horne.) '1st. The nature of religious worship will not admit of such nice distinctions. 2d. The Scriptures mention no such distinction. 3d. The common people neither understand nor observe this distinction. 4th. The

doctors of the Romish Church are not agreed concerning the distinction between *latria*, or supreme worship, and *dulia*, or inferior worship.' Notwithstanding, then, their subtle evasion, if we can prove that they offer *any kind of worship* to images, saints, or the Virgin Mary, we must continue to charge them with *idolatry*. Let them, then, speak for themselves.

1. *Images, &c.*

In the Rhemish Testament, Heb. xi. 21, ('Jacob worshipped, leaning upon the top of his staff,') is translated in this extraordinary manner, 'Jacob ADORED THE TOP OF HIS ROD.' The note upon it says, 'Observe in those words, *He adored the top of his rod*, that adoration, as the Scripture useth this word, *may be done to creatures*, or to God, at and before a creature; as at or before the ark of the testament in old time, now at or before the crucifix, relics, images.' 'By all which it is evident that it is false which the Calvinists teach, that we may not *adore image, crucifix, or any visible creature;* that is, we may not adore God at or by such creatures, nor kneel before them.'

So sensible are the Papists that this worship is forbidden by the second commandment, that, not knowing how to evade its plainness, they have resorted to the desperate expedient of omitting it entirely; and it is, therefore, left out in the Catechisms authorized and in use among them.* Here, however, is a dilemma. 'The Nine Commandments' would sound oddly, and provoke inquiry as to what had caused the deficiency. To make up the number, therefore, they cut *the tenth* in halves, and make *two* out of it.

In defiance also of the second commandment, is their comment in the Rhemish Testament on Acts xvii. 29: 'To paint or grave any of the three persons as they appeared visibly and corporally is no more inconvenient or unlawful than it was indecent for them to appear in such forms. And therefore to paint a portrait, the Father also being the first person, as he hath showed himself in vision to any of the prophets of the Old or New Testament, namely, to Daniel, *as an old man*, &c., no such thing is any where forbidden, but is very agreeable to the people's instruction.' This is in direct opposition to the text on which they are commenting.

Again, *they worship the wood of the cross.* On Good Friday, the cross is uncovered by the priest, with the exhortation to the people, '*Come, let us adore*,' and forms of prayer and hymns are used addressed to it, which in their service books are called '*The Adoration of the Cross.*'

May 3d is the festival of the *Invention*, or Finding of the Holy Cross, when the following prayers are offered to it: 'O Cross, more splendid than all the stars: celebrated in the world; much beloved by men; more holy than all, who alone wert worthy to bear the *talent* of the world; *save this congregation here present*, and assembled this day to *thy* praise: hallelujah.' 'Faithful Cross, thou alone art noble among all trees; let that holy triumph (the finding of the cross) be health to the sick; the wood of life, the remedy against death.' 'We *adore thy cross*, O Lord, and call to mind thy glorious passion.'

Sept. 14. (Adoration of the holy Cross.) 'O venerable Cross, who hast brought salvation to the miserable, with what praises shall we extol thee, because thou hast prepared for us heavenly life.' 'O victory of the cross and admirable sign, make us to triumph in the court of heaven.' 'O blessed Cross, who alone wert worthy to bear the King of heaven and the Lord.'—(Hamilton's Tracts, p. 95–97.)

In these extracts we have the strongest expressions of adoration which could be offered to the Supreme Being.

Again, *they adore the host*, or consecrated wafer. In the Layman's Ritual, (published by Doyle, New-York, 1834,) p. 44, is the following Latin form of adoration to the host:

> 'O salutaris Hostia!
> Quæ cœli pandis ostium;
> Bella premunt hostilia,
> Da robur, fer auxilium:'

which is thus translated in the same manual of devotion:

> 'O saving Host! that heaven's gate
> Laid'st open at so dear a rate;
> Intestine wars invade our breast,
> *Be thou our strength, support and rest.*'

Now, we know not what stronger language could be used to the Redeemer himself.

The last proof we shall bring forward is drawn from a proclamation issued by the Pope, December 2, 1826, in which he uses the following language:

'The Most Reverend Chaper of St. Peter's, at Rome, is accustomed to distribute every year crowns of gold to decorate the brows of those images of the blessed Virgin the most celebrated for their antiquity, *their wondrous works*, or for their popularity, in order to increase *even more and more* THE WORSHIP of such images, and to excite the piety and devotion of the faithful toward the great mother of God. Now, the above-mentioned Chapter, having listened to the claims made in favor of the IMAGE of the Immaculate Conception, which is ADORED in the Church of Gesu Vecchi at Naples, and having found those claims supported by satisfactory evidence and solid documents, do award,' &c.

2. *Angels.*

In the Rhemish Testament on Col. ii. 18, (which is translated, 'Let no man seduce you, willing in the humility and religion of angels,') there is this note: 'By the false application of this text, the heretics abuse it against the invocation or honor of angels used in the Catholic Church,' &c. After mentioning some of the ancient heresies, they say, 'All which we set down with more diligence, that the heretics may be ashamed to abuse this place against the due reverence and respect of *prayers made to the holy angels*.' They then speak of the dignity of angels, and add, 'And that *they may be prayed unto, and can help and hear us*.'

In the 'Pious Guide' (Baltimore, 1834) is the following prayer laid down for every Papist to offer to his guardian angel:

'My most dear and blessed angel, *guardian of my soul* and body, whom God has appointed to watch over me at the hour of death; with profound grief for my former ingratitude, I kneel before thee, offering an inviolable tender of future service. I beg a favor, which thou earnestly desirest to bestow on me, that thou wilt comfort and protect me, both now and in my agony, and likewise all others who associate themselves for this end. Vouchsafe to hear me, since thou lovest me; fortify me in the combat, being thereon that my salvation depends; conduct me to heaven, for which thou art deputed my guide. Amen.'

The prayers we have quoted, however, are but insignificant, compared with those which are offered to the saints and to the Virgin Mary. These we have deferred until the next number, when we will give such extracts from the devotional works of the Romish Church as will prove that if by idolatry is meant *to offer that worship to the creature which should be given only to the Creator*, then the Papists are idolators.

To Protestants, then, we commend these specimens. Take up the ceremonies and worship of the Romish Church, and their derivation from Paganism can easily be shown. The Rev. I. J. Blunt (Hist. Reform. in Eng., p. 13) has thus given a few examples. 'In the transition from Pagan to Papal Rome much of the old material was worked up. The heathen temples became Christian churches; the altars of the gods, altars of the saints; the curtains, incense, tapers, votive tablets, remained the same; the aquamanarium was still the vessel for holy water: St. Peter stood at the gate instead of Cardea; St. Rocque or St. Sebastian in the bed-room, instead of the 'Phrygian Penates;' the mater Deum became the madonna; the festival of the mater Deum, the festival of the madonna, or *lady day;* the hostia or victim was now the host; the 'lugentes campi,' or dismal regions, purgatory; the offerings to the manes were masses for the dead. The parallel might be drawn out to a far greater extent.'

Waddington also (Church Hist. p. 187) proves the same fact. 'So poisonous,' says he, 'was the expiring breath of that base superstition, and so fatal the garment which it cast, even during its latest struggles, over its heavenly destroyer. But in no respect was its malice so lastingly pernicious as when it fastened upon Christianity the badge of its own character, by the communication of IDOLATROUS WORSHIP.'

What may be the sentiments of the ignorant and superstitious Romanist when the priest uncovers the wood of the cross, and pronounces the unequivocal direction, *Come, let us adore*, we will not pretend to determine. Whether his prayers are offered in an *idolatrous* spirit, or whether he will, when on his knees before an image, make the nice and refined distinction between *superior* and *inferior* worship, we leave common sense to determine.

We know, however, that human nature is frail, and that it is always difficult to make men offer to God a pure and *spiritual* worship. We know, too, that the Apostles and primitive Christians went directly to Him, whose ear was ever open to their petitions, and did not bow before images of wood, or offer their prayers to angels. We know, also, that there is such a command in the Bible as, 'Abstain from all *appearance* of evil.' And, lastly, we strongly suspect, that if St. Paul could now enter a Romish cathedral, and behold multitudes prostrate before pictures and images, the first salutation which would startle the astonished worshippers would be his stern and indignant reproof, 'Keep yourselves from IDOLS.'

New-York, July, 1835. GROSTETE.

* Protestants, in investigating this point, may find a catechism containing the second commandment, professing to be published by the Romish Church, for they have an edition of this kind *for the use of Protestants*. The genuine edition of Popish books is sold only to 'the faithful.' In the last number we proved this fact with regard to the Rhemish Testament; and it is true also of their other works. This truth is confirmed by Rev. J. Blanco White, (who had himself been a priest, and chaplain to the King of Spain,) in his able 'Evidence against Catholicism.'

For the Churchman.

THE SUBSTANCE OF A SERMON

Preached in the Roman Catholic Church, at Harrisburg, Monday, June 29, by the Right Rev. Dr. Kendrick, of Philadelphia, from Matthew xvi. 13–19.

He began by saying that it was customary, in every country, to celebrate great national events; it was customary for Americans to celebrate the birth-day of their liberties, and to proclaim the blessings of freedom throughout the land. As a Christian Church, and for similar purposes, they had assembled; they had assembled to celebrate the festival of Peter and John—the former of whom was the humblest of the disciples, and the rock upon which Christ has built his Church. He descanted upon the peace of the Church until *error reared its Hydra head* [the Reformation] *and the serpentine insinuations of false teachers* distracted the fold of Christ. "But with all their efforts," he said, "*truth was not overthrown, and the gates of hell did not prevail*,"—for Christ said, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." *All power was delegated to Peter*, for, said our Saviour, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven." Here was his commission; here was the authority by which he was to act, and by virtue of which he was to dispense the gifts of the Church. "Scandals," says the Saviour, "scandals must come;" and now thousands through the lapse of ages disclaim the authority of the Church; and ministers, forgetting the sanctity of their stations, have set aside her doctrines and drank deeply of the fountain of pollution. [The Protestant Bible, I presume.] But the efforts of hell, in this respect, did not prevail, and had not God given to his Church a principle of immortality, she had long since been destroyed."

Previous to his preaching he administered the rite of confirmation to a few persons, and he told them they must evidence by the purity of their lives the sanctity of their religion; not that they must honor God by a holy walk and conversation. He told them the reception of that rite would do them no good without faith, but he qualified the expression by teaching that this faith was to be fixed upon the administrator of the ordinance, not upon Jesus Christ, the author of faith. They were to recognise the Bishop as their spiritual head; they were to place their confidence in him and obey his dictates, or they could not become what they should be, (good Catholics.) "If the blind lead the blind both shall fall into the ditch."

Now, Mr. Editor, when Catholics have been accused of holding such sentiments, many of them have denied it: but here their Bishop speaks in language not to be misunderstood, and declares the ministers of their Church to be the source whence all blessings proceed; and, although Protestants have often been warned of the encroachments of these spiritual locusts, yet the fear of encroaching upon the *rights of men* has hitherto kept them silent. But it is time for us to awake from our sleep; and if Protestants will not open their eyes to behold in the *Holy Mother Church* the beast with seven heads, they may rest assured that their eyes will be opened when it will be too late to repent; when our liberties shall be taken away, and America shall have become a hissing and a bye-word among the nations.

The Scriptures tell us, "Blessed is that people whose God is the Lord." Bishop Kendrick and his coadjutors in effect tell us, "Blessed is that people whose God is the Pope, and the strings of whose purses are kept by his Holiness." We know that the Catholics are fast losing their foothold in Europe, and their last hope is America. I do not approve of persecuting men for their religious opinions, but when those opinions are calculated to sap the foundations of our government, and do away with the worship of the only true God; when we know that the avowed principles of Popery are hostile to the spirit of the Gospel, it is high time to awake from our sleep and sound the trumpet of alarm. The Bible admits of no compensation for men's wilful and habitual vices, nor allows any thing in exchange for moral righteousness; it condescends to no terms of peace and reconciliation with mankind *without repentance*, and its accompanying graces, *humility and holiness*. A blind assent to dogmas never has nor will save a soul; but, on the contrary, the Scriptures of truth tell us that "without holiness no man shall see the Lord."

The end of Popery is to destroy the obligations of true godliness; to substitute the shadow for the substance, and the observance of unmeaning ceremonies for humility and godly love. And the reason why Roman Catholics, from the least to the greatest, hate Protestantism is, because it frowns upon their vices. The man whom they receive as God's vicegerent (the pope) is the avowed enemy of truth, and forbids the exercise of our rational powers for the acquisition of knowledge; he requires the belief of impossibilities and the most flagrant contradictions, and the vices of Catholics only recommend them the more to his favor. The consciences of Catholics are kept by the priests; and by applying all the arts and powers of superstition they eradicate all *good* principles from the hearts of their people, and bind them in the fetters of an eternal vassalage.

But I am becoming lengthy, and the fear of trespassing too much upon your patience, reminds me that it is time to bring this article to a close. If it be true that "without holiness no man shall see the Lord," and that God will punish the nations that call not upon his name and make him the supreme object of their worship; then it is certain that Catholicism will lead us far from God and far from righteousness, and destroy every thing like moral principle. If such be the tendency of Popery, and her history and the Word of God puts the matter beyond all doubt, shall Americans venture to place their liberties in such hands? No, God forbid!—and may every American know and value his own interest and happiness; may we all give this subject the attention it demands, and go forth in the strength of the Lord against the mighty. Then shall the shafts of Popery return winged with destruction upon the heads of those who hurl them, and we may yet shout hallelujahs to our God.

A SUBSCRIBER.

For the Churchman.

CHINA—MISSIONARY OPERATIONS.

It is the opinion of Gutzlaff that Christianity was introduced into China at an early period, through the agency of individuals who had embraced the creed of Nestorius. These persons, he thinks, in order to avoid persecution, fled to the region of the Caucasus, and spread their faith among the Tartars on the borders of the empire. The Jesuits affirm that missionaries from the Syrian churches of Hindoostan entered, and appeal to a Syriac inscription, found at Se-guan-foo, in Shense province, (the authenticity of which is doubted,) as corroboration of their affirmation. Those missionaries, probably, were Nestorians. If so, Gutzlaff and the Jesuits agree on the question who were the first propagators of Christianity in China. At a subsequent period the empire was subjected by the Monguls. They, about the year 1246, came in collision with the Europeans and threatened an invasion. Whereupon Pope Innocent IV. sent an embassage to persuade the then Emperor, *Kayer-Khan*, to become a convert. The mission failed of success. Not long afterward the Mongul rulers were forced to ask aid of the crusaders, led by St. Louis, in repelling the Mohammedans. An understanding commenced, and a Capuchin friar was now despatched to the grand Khan to make another attempt at converting him. He also failed. In the year 1537, however, affairs assumed a different aspect; the Portuguese succeeded in establishing themselves at Macao for commercial purposes, and a door was thus opened for missionary operations in the field of China, which was immediately entered by the Romanists. Worthy and unworthy members of the various ecclesiastical orders went forth to the work from all the Catholic countries of Europe. Of these, the ablest were Jesuits; among whom Francis Xavier is numbered, but who died in sight of the land to which he had devoted himself; and M. Rici, who made his way to the capitol, and labored there with astonishing success. During his life many churches were founded—thirty in the province of Peking by one person, the daughter of Paul Syee, a Minister of State, who, with her father, had been converted by him to the faith. Mention is also made of the province of Keang-nan, as containing ninety churches, forty-five oratories, and three kinds of congregations. From the period treated of to the present time, the Romish missionaries may be said to have maintained a foothold in China. They have encountered many, and some of these, violent persecutions; and they have been several times expelled the empire, but as often have re-entered. Their perseverance can hardly fail to elicit commendation. The spirit of devotion, that is its origin, should animate Protestant Christendom. If the same amount of effort had been expended toward establishing the kingdom of the Redeemer in the hearts of the Chinese, as by them has been expended in endeavors to secure a reception of Popish innovations, and to extend Popish domination, success, we can hardly doubt, would ere this have crowned the wishes of the laborer. As matters are, it seems as if he were retreating before the frown of God. The Romish missions are languishing.

Macao and Manilia, on the island of Luzon, are among the most advantageous posts for missionary operations, and are still possessed by the Portuguese. Of course Romanism is in the ascendant in both places. In reference to them the missionary Abeel makes the following remarks:—"To one who feels an interest in the conversion of the world, it is a painful circumstance that the only spot under European control in the whole empire of China should exhibit to the heathen world the most gross and absurd notions of that holy religion, whose name the Romanists attach to their worse than Pagan abominations." From this point an influence is exerted "which has the double tendency to keep the true light from entering, and to prejudice the minds of the Heathen against it should it penetrate. The same Anti-christian influence prevails in the island of Hainan, where, it is said, the Romish religion is still quite prevalent; and in many of the adjacent kingdoms on the west and south, where the language of China is best known, and intercourse with the Chinese frequent."

The following estimate of force, present in the year 1830, was obtained by the same writer from one of the Romish priests:—Connected with the French mission, 2 bishops, 4 or 5 European, and 30 native missionaries—for this mission 51,000 converts are claimed. Portuguese mission, 1 bishop, 1 European, and 29 native missionaries—converts 80,000. At Macao there are, also, 2 seminaries, 8 European missionaries, and 1,000 converts belonging to it. Italian mission, 4 European missionaries, and 30,000 converts. Spanish mission, 1 bishop, 2 European missionaries, and 35,000 converts. Total, 4 bishops, 19 European missionaries, 59 native missionaries, and 197,000 converts.

(To be continued.)

For the Churchman.

Mr. Editor,—Presuming that a more detailed account of the ceremony of laying the corner-stone of St. John's Church, Fort Hamilton, than appeared in the Churchman of 28th March last, with as particular a sketch of the very appropriate and feeling address of the Rev. Missionary of the Church of the Evangelists upon the occasion as brief notes and memory combined can afford, will be acceptable to the readers of your paper, I proceed to furnish them as follows:—

On Tuesday, the 24th of that month, a procession was formed upon the parade of Fort Hamilton, consisting of the Right Rev. the Bishop of the Diocese, several attending clergymen, the officers of the garrison, the troops in full dress with side arms, members of the vestry and citizens of the vicinity, under the arrangement of Lieut. Beckley as Marshall, and proceeded in this order with appropriate music from a small band, hastily organized from the soldiers for the occasion, to the church site, where the bishop impressively performed the solemn act of laying the corner-stone in the name of the Triune God. The Rev. Hugh Smith then offered a most eloquent address, of which the following is the substance; (the spontaneous and smooth diction of the speaker cannot be attempted.) He first adverted to the interest of the scene before him; to the importance of the act as a proof of existing religious impression, and as a testimony to those that should come after of the things that are most surely believed among us. He regarded the erection of the temple, that should subsequently occupy that place, as involving the acknowledgment of God's existence and triune nature. The corner-stone then laid, he considered as pointing to Jesus Christ, the great head stone of the corner, and observed that the pillars and the lintels, and the door posts, and all the vessels of the sanctuary might, figuratively speaking, be said to be sprinkled by the blood of atonement—the blood that speaketh better things than the blood of Abel. He expressed the hope that in the sanctuary there commenced, the influences of the Holy Sprit would be abundantly vouchsafed, and would accompany the word there proclaimed and the sacraments there administered.

So much being involved, it was remarked that the opposition of the skeptic and the godless was natural and to be expected. These, he observed, well know the connexion between external signs and the things they signified; between visible memorials and the truths they perpetuated, the feelings they produce: but that the pious happily know it also, and, consequently, that the common sense and common feeling of mankind had ever been favorable to the setting apart of particular places, and the erection of appropriate edifices for the purposes of public worship. This was illustrated by a reference to the practice of the ancient Britons, the Hindoos, the Mahometans, and savages of various nations, and it found a sanction in God's revelation, the form of the tabernacle having been expressly dictated, and the succeeding more splendid temple of which the other, in its various arrangements, was a type, at its dedication by, perhaps, the most beautiful, affecting, and devout prayer ever offered, having been filled with the visible glory of the Lord.

The speaker then passed to points more immediately connected with the occasion; it was remarked that if any desired to know the character of the Church, or the religious association whose worship was here to be conducted, it might easily be ascertained from its public formularies; the Church could say, in the words of her Divine Master, that she "had ever spoken openly to the world," and that "in secret she had said nothing." "Ask them which have heard me, what I have said unto them. Behold, they know what I said." Her formularies of worship were before the public, generally known and as generally approved; these would speak for her. The doctrines that would be there inculcated were, he said, emphatically the doctrines of the Bible and the Cross. Those of man's depravity—of his redemption by the atoning blood of Christ—conversion, sanctification, and renovation of the heart and life, through the gracious influences of the Divine Spirit. The speaker referred to the particular locality of the church as highly interesting; its proximity to the large and important station of Fort Hamilton, and the benefits it was calculated to dispense to the soldiery. He feelingly alluded to the total neglect which so important a class of men, to whom we looked for the defence of our liberties, had experienced as to their spiritual culture, and contrasted it with the advantages of the kind extended to the sailor; since scarcely a national vessel, of any size, spreads her canvass to the breeze but carries a religious instructer. He pointed out the soldier as one, in war, peculiarly exposed to be in a moment, and without warning, hurried into the presence of his Judge; and, in peace, in continual peril from temptations springing from a state of inaction, and, therefore, in greater need of spiritual instruction. He invoked a blessing upon the house of God and its sacred ordinances, that through their instrumentality every one who was present might at last be enabled to say, as a good soldier of Jesus Christ, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The speaker then, though, as he said, at the risk of egotism, could not refrain from a reference to his own personal feelings on the occasion—they were overpowering—he might, without exaggeration, say that his heart was full to overflowing. Over this very ground he had in childhood often sported, and little did he then, in the natural heedlessness of youth, think that in after life he should stand here as an ambassador of Jesus Christ, to address his brethren on an occasion like this. Yes, he had but to cast his eyes around him, and every hill, every tree and shrub, every stone reminded him of those associations which are wont to be most indelibly imprinted on the heart of man, and which accompany him even to the grave. And those dear departed friends, too, who had gone from this world and this vicinity for ever—they, too, as the patriarchs of old who saw afar off the day of Christ and were glad, could they have anticipated the interesting event of this day, would have rejoiced and been glad. But why should he regret that they were not present to witness it, since they had exchanged the service of a temple made with hands for a purer, more peaceful, more glorious attendance upon their God and Saviour in "the temple not made with hands, eternal in the heavens." He referred to the instability and transitory nature of all human affairs as evidenced by the continual dissolution of all earthly relationships and possessions; and particularly touched upon the breaking up of his own family, and the alienation of the farm on which they had so long resided. Yes, the very ground upon which he stood; upon which he could cast his eyes, and which he might have regarded as almost his own, was now in the hands of strangers.

He concluded with an affectionate and practical exhortation not to put our affections and trust upon earthly things, but to remember that we have here no abiding place, but seek another country, even a heavenly; praying to God that one and all, who heard him, might so use the appointed means of grace; might so seek the gracious influences of God's Spirit; might so prove themselves good soldiers in the Church militant upon earth, as to be finally gathered with joy into the Church triumphant above.

A HEARER.

THE CHURCHMAN.

SATURDAY, JULY 11, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

CHURCH IN MISSOURI.

We regret to learn, from an authentic source, that the Rev. Wm. Chaderton has resigned the charge of Christ Church, in the City of St. Louis, Missouri. The large and populous State of Missouri is now without a single Episcopal clergyman, while there are among its population many Episcopalians of piety, wealth and respectability who would most gladly and cheerfully contribute of their pecuniary means to support, and use every exertion to make the situation of the clergy comfortable and happy in other respects, if they could but obtain them.

Christ Church, St. Louis, is capable, and abundantly willing and desirous to sustain a clergyman upon its own resources. The Episcopal Church, commending herself as she always does to the piety and intelligence of the people by the soundness of her doctrines, the purity of her worship, and the efficacious simplicity of her discipline, is well received, whenever an opportunity of making her known in her distinctive character is afforded by the faithful services of a clergyman.

A "field" of usefulness is thus opened before the Episcopal clergy, especially the younger portion of them, who have not yet assumed the responsibilities of heads of families, which, although it be not so large as the "world," yet from its lamentable spiritual destitution, requires cultivation at their hands as a portion of that great field of missionary enterprise, about which we are so much interested at the present day, regarding it, perhaps, as that "far off land" which the excited imagination is always ready to invest with an unmerited importance. It is, too, a portion of the "field" which has the singular merit of being within the limits of our own country, and although at a sufficient distance to arouse all our latent sympathies in its behalf, can be reached in some ten or twelve days with but a small part of the fatigue and hazard of a journey of many hundred or thousand miles over trackless and tempestuous oceans.

"Come over and help us" or "we perish," is a cry that resounds from every quarter of the great West, and addresses itself in tones of earnest and touching entreaty to the piety, the sympathy, the love of kindred among their favored brethren of the eastern portion of our country. Can such appeals, by such individuals, with such sure and certain prospects of usefulness before them, be made to our clergy, and suffered to pass them as the idle wind? We hope not, we trust not. Confiding in their substantial piety, their just appreciation of duty, their simple common sense modes of doing good, we cannot but hope that it will not be long before Missouri will rejoice with her adjoining sister States in the possession of a well trained, pious, talented and successful Episcopal clergy. Nor is it in behalf of Missouri alone that we make the appeal. Witness the following extract of a communication from Michigan, which may speak for itself.

"Mr. Editor,—Permit me, through the columns of your paper, to address a few words to the Episcopalians in the Diocese of New-York; and what subject can better animate my pen than the Church in the land of my adoption, (Michigan,) the paradise of the West? (as it is styled by a recent traveller.) It is, indeed, in some respects, a paradise: its population is principally derived from New-York and New-England, and I question if, in any of our newly-settled States and Territories, there is so industrious, hardy and virtuous a race. But in it, as in most parts of the West, other denominations have been suffered to anticipate *us*. The parishes in Michigan are about fifteen; but very few, even of that small number, are supplied with clergymen. This is not owing to the want of zeal at home, either among the clergy or people. In the village of Monroe a church edifice has been built for several years; in Tecumseh a similar building is nearly completed, owing in a great measure to the efforts of that most devoted and indefatigable servant of the Lord, the Rev. Mr. Lyster. The same gentleman is endeavoring to erect another in the neighboring village of Clinton. In Ann Arbor, and, I believe, at Niles, the foundation is laid. But it is not so much of *them* that I would speak as of the church in our own city, Detroit. During ten years that this parish has been organized, it has hardly enjoyed the services of a clergyman for *half* the time; and of this deprivation the *principal*, if not *only*, cause has been the *indifference of the Episcopalians of New-York.* For the last five months we have had no minister. Many efforts have been made to engage one, but all in vain." * * * * *

"The people of Detroit have *never* been accused of remissness in respect of the maintenance of their ministers. Every clergyman we have had will bear witness that so far from being negligent, they have *always* exceeded the stipulated sum." * * "Is it consistent with *Christian charity*, with *justice*, with the *interests of the Church*, that this 'vineyard of the Lord' should lie waste? Is it not unnatural for the parent thus to desert her offspring? The Theological Seminary is daily sending forth an army of gallant soldiers to fight under the Gospel banner; it is *singular*, to say the *least*, that not one of them is, or ever has been, in Michigan. This ought not so to be."

Thus far our unknown correspondent—and more, which, for good reason, we deem it unwise to publish. The last sentence in his communication contrasts a little singularly, it must be owned, with the recent election of an alumnus of the Seminary to the *bishopric* of Michigan. It may have been long before our neglected sister has tasted the good fruits of this institution, but she has proved that she knows their value, and we mistake, or she will experience no little advantage from the share which we hope she has now secured to herself. *

CHURCH IN THE CANADAS.

The following letter was received a fortnight ago, as the Editor was on the point of leaving the city. It was laid aside at the time, with the view of preparing from it a short article of intelligence, but on reperusal we feel inclined to give it entire. It is highly gratifying to see such evidences as it affords of increasing attachment between different branches of the same Church.

———, *Lower Canada, June* 18, 1835.

'Rev. Sir,—As a good opportunity of writing to you presents itself, I cannot resist the temptation to give you a little local intelligence.

Our worthy Bishop, who has been well styled by our esteemed friends in the United States "the apostle of the Canadas," has almost entirely recovered from a very severe attack he had in the spring; so low was he that prayers for his recovery were offered up throughout the Diocese, and much reason have we to bless and adore that kind Being who heard our prayers, and spared us our well-styled "father in God."

On Ascension-day he was enabled to hold an ordination in the Cathedral Church of Quebec, when the following gentlemen were admitted to Deacons' Orders: S. S. Strong, recently arrived from the Diocese of Winchester, (Eng.,) J. T. Mackenzie, A. M., a licentiate of the Kirk of Scotland, also recently arrived from England, and R. Knight, of this Diocese. Mr. Strong goes to Kingston, U. C.; Mr. Mackenzie has as yet received no appointment; and Mr. Knight is to labor at the quarantine station of Grosse Isle, below Quebec, during the season of navigation, and during our long winters among destitute settlements in the district of Quebec.

On the Tuesday in Whitsun-week were admitted by the same and in the same place, to the Holy Order of Priests, the Rev. H. I. Grassett, A. B., Curate to the Archdeacon of Quebec, and the Rev. Wm. Anderson, Minister of St. Peter's Chapel, Quebec.

During the last week arrived at Quebec the Rev. H. Vachelle, the first missionary sent by a new society lately formed in England amongst the more devoted sons of our venerable Church. Mr. Vachelle, as well as his fellow-missionaries who are yet to arrive, is placed at the disposal of our excellent Bishop, with the understanding, however, that all thus placed are to be employed as itinerant ministers, on the plan of the Society at Toronto, in Upper Canada, who now have two itinerating, the Rev. A. Elliott in the Home District, and the Rev. William A. Harper in the Midland District. I have not yet seen Mr. Vachelle, but fame speaks of him in the *very highest* terms. Indeed, the Lord is daily showering down upon us of his goodness. "The harvest is truly plenteous," and the Lord of the harvest is sending us faithful laborers. The change that has taken place in this Diocese, within the last eight years, is almost miraculous. True vital piety has made almost incredible progress; and we are encouraged to look forward to the future with hope that brighter and more glorious days are in reserve for our beloved Zion.

The Rev. ——— ———, one of my fellow-laborers in this city, is the bearer of this letter. In him you will find a man of God, of whom we need not be ashamed. He will be happy to give you, and others who take an interest in our Church in this distant part of the Lord's vineyard, all information about the work of the Lord in this Diocese. He hopes to go as far as Philadelphia, being very anxious to get a sight of the oldest Protestant Bishop, and the father of the American Church.

Your Church has come out nobly in the cause of Missions, in sending Messrs. Lockwood and Hanson to China. May the Lord be with them! The papers on "the Puritans" excite much interest among us.

The bond of union is daily strengthening between you and us, and every hour shows us the necessity of a constitution, &c., similar in many respects to that of your Church. That constitution is becoming the study of most of our younger clergy, who look forward to the time when there shall be a radical change in our ecclesiastical organization.

That the Lord may sustain and prosper you in your arduous labors, and that the Church of Christ may be strengthened throughout the world, is the prayer of,

Rev. Sir, yours, &c.'

[Communicated.]

The Association of Alumni of the General Theological Seminary held its annual meeting on the evening of Wednesday, the 24th ult., when the annual sermon was preached by the Rev. John M. Guion, Rector of Grace Church, Saybrook, Conn. Evening prayer was read by the Rev. Alexander H. Crosby, Rector of St. John's Church, Yonkers. The Reverend Preacher, taking for his text the words "Holiness to the Lord," from the 36th verse of the 28th chapter of Exodus, presented to his brethren in the ministry, and the assembled audience—far smaller than we could have wished to see on such an occasion—an earnest and forcible representation of the necessity of personal holiness in the bearers of the message of reconciliation between God and man. After service the Association adjourned to the next day. On Thursday, it again met in the basement-room of St. Peter's Chapel, for the transaction of ordinary business, and the election of officers. The Rev. Samuel R. Johnson was re-elected President; the Rev. William Shelton, (of New-York,) the Rev. Edward Ballard, (of New-Hampshire,) the Rev. Edward Y. Buchanan, (of Pennsylvania,) and the Rev. Paul Trapier, (of South-Carolina,) Vice Presidents; the Rev. John M. Guion, Corresponding Secretary; the Rev. Robert B. Van Kleeck, Recording Secretary; and the Rev. William R. Whittingham, (on the resignation of the Rev. William L. Johnson,) Treasurer. Another adjourned meeting took place in the vestry-room of St. John's Chapel, on the 26th, after the Commencement, when the alumni who had just received their testimonials were admitted. The annual essay not having been read, on account of the unavoidable absence both of the Rev. Mr. Lucas, the essayist, and of the Rev. Mr. Ballard, his substitute, it was resolved to consider the exercise as postponed until the triennial meeting in Philadelphia, when there appeared to be a probability that one of the gentlemen would be able to fulfil his appointment.—The appropriation for the scholarship of the ensuing year was voted, Several interesting letters from absent members, and a valuable communication from Bishop Smith, of Kentucky, on the subject of plans for country churches, were read to the assembled members. We rejoice to find that this interesting association holds on its way, in steadily and not slowly growing usefulness and influence. The bond of union among brethren which it furnishes to the sons of our 'school of the prophets'—the tie of affection, un-

broken by absence and wide separation, which it perpetuates—the provocative to zeal and united effort which it affords,—render it dear to our hopes, and should endue it with no small importance in the eyes of every Churchman.

MATTHIAS AND HIS IMPOSTURES.

THIS is the title of a work by William L. Stone, Esq., just published by the Messrs. Harper. It would require more time and space than we can possibly spare to express the thoughts which the perusal of the work has served to awaken. We can only avow, at present, our high admiration of the book, and recommend it as most worthy to be read by all of every sect and every grade. The author has not only shown—what might easily be believed—that the delusion of Matthias and his followers was no insulated event, but he has been enabled to trace the origin and progress of the imposture in connexion with the prevailing views and measures of the fanaticism of the day. The whole history is a practical commentary on the nature and tendency of Female Prayer Associations, unauthorized lay ministrations, protracted meetings, pseudo-revivals of religion, and the various other appliances of fanaticism which have scathed the country, and no section of it more than western New-York. It is a full exposure of the school of Messrs. Finney, Burchard, &c., and conveys a tremendous though silent rebuke on those more respectable names who are now ready to censure the delusions which they have themselves been chiefly instrumental in originating. We rejoice that the book has been written neither by an Episcopalian nor a clergyman, and we rejoice still more to know that laymen of other denominations are prepared to condemn, without injury to the truth, those prime causes of fanaticism which the best divines of our own Church, and Bishop HOBART foremost of all, have incurred unmeasured obloquy for opposing. One part of the author's duty has been especially ungracious, for it has happened in the present history, as in some others of portentous hue, *dux fœmina facti*—a woman's genius has been the prime instigator of the evil. The disclosures of truth on this and other topics connected with living names will expose the writer to censure. But such drawbacks he need not regard. He has written a work worthy of a philosopher and a Christian, and one which entitles him to the sincere and abundant thanks of every man of intelligent piety. Once more we commend the work to readers of every class and every profession.

THEOLOGICAL SEMINARY.

AN important error was committed in the notice of the Commencement which appeared last week. It was stated that the speakers on the occasion were *chosen by ballot*: it should have been *chosen by lot*. The mention of this fact is due to those of the graduates who took no part in the exercises; and it is hoped, therefore, that other journals which have copied the account from the Churchman, will correct the error.

ROMANISM.—We insert a communication on this subject, received from a respectable source, with some doubts as to the expediency of its tone, but none as to the correctness of its statements. We have ourselves heard from a Romish pulpit, on an occasion similar to that on which Bishop Kendrick preached, doctrines even more utterly repugnant to Gospel truth, and avouched, because proclaimed where the fear of Protestantism was not before the preacher's eyes, with even more unblushing plainness and presumption.

BISHOP WHITE'S MEMOIRS.—The "Missionary" announces a forthcoming edition of this work, from the press of Messrs. Swords, Stanford & Co., of this city, continued, should it please GOD to spare the writer and prosper his intention, to the close *of the approaching General Convention*. The character of the book, as it presents itself to Episcopalians, is not rated too highly in the following glowing paragraph.

"Himself an actor in all the events which he records, and in most of them the chief,—having assisted, on the 13th and 14th of May, 1784, at laying the very cornerstone of our ecclesiastical fabric as it now is,—having for half a century presided in the Convention of his own Diocese,—having been for more than forty-eight years a bishop, — and having himself consecrated twenty-five bishops,—we can conceive of nothing higher in authority, fuller of interest, or more precious in value than such a book from such a hand. To say that it will endure for ever, is only to claim for the record,—multiplied and perpetuated by that only less than miracle, the press,—the protection of the Saviour's promise to the Church. It will exist, not only, but it will proclaim, age after age, wherever human foot shall tread, the fitness of the *Church* which CHRIST established to preserve in purity and power the *Gospel* which CHRIST revealed,—its adamantine firmness to resist the encroachments of false doctrine, heresy and schism,—its easy and elastic adaptation, preserving still its primitive integrity of form, to all the varying circumstances of national policy and individual character,—its amaranthine freshness, beauty, vigor, strength—above all, the presence with it of the divine and sanctifying SPIRIT, not only keeping it with his perpetual mercy, but cleansing and defending it, till it shall be 'a glorious Church,' not having 'spot, nor wrinkle, nor any such thing.' We pray GOD still to be with his aged servant, and prosper all his handiwork. We pray GOD still to spare the father of our household to go in and out among us, encouraging us by his presence, instructing us with his example, and shielding us with his prayers."

Missionary.

ST. BARTHOLOMEW'S CHURCH, NEW-YORK. — The corner-stone of this church was laid on Wednesday, the 24th ult., by the Rt. Rev. the Bishop of the Diocese of New-Jersey, acting for Bishop Onderdonk, whose attendance was prevented by indisposition. The location of this church, on the corner of Lafayette-place and Fourth-street, is good. Under the ministration of the Rector, the Rev. Charles V. Kelly, (late of the Diocese of Ohio,) we may reasonably look for the formation of a large and respectable congregation in that vicinity. A numerous concourse of persons attended the solemnity of the 24th, among whom a bystander remarked, with some interest, the drivers of two charcoal carts which happened to be passing at the time, who joined, apparently with the heart as well as voice, in the hymn which formed a part of the devotions.

MORE WANTS OF THE CHURCH TO BE SUPPLIED.—We are requested to state that a parish near Montreal, L. C., is now temporarily vacated by the ill health of its Rector, who will probably be absent from six to twelve months. He is extremely anxious to have his place supplied during his absence, by some one of his brethren in the ministry, to whom it might be convenient to accept a temporary charge. His salary, at the rate of 75*l.* sterling per annum, the use of the parsonage, and of his library, will be freely given. Further information will be given on application to the Agent of the "Protestant Episcopal Press."

For the Churchman.

CORRECTION.

MR. EDITOR,—There appeared in your last number an article purporting to be the report of the Sunday School of St. Luke's Church. It was not stated *to whom* the report was made, nor *at what time*. Neither was it mentioned that the portion published in your columns accompanied a *statistical table*, furnishing the principal items of intelligence sought. It is not, therefore, surprising that some misapprehension has resulted. With a view, however, to correct mistakes, I ask the favor of the insertion of the present communication.

The report in question was made to the Board of Managers of the New-York Protestant Episcopal Sunday School Society on the 15th of April last. The writer was furnished with the usual blank, which he was requested to fill. He did so as far as he was able. But not having the means of completing the statistical table, he thought it necessary to give a reason for the omission, which he did in what he designed as a *note* to his report. The Sunday School of St. Luke's has, indeed, been situated as most, if not all other schools have been, with regard to its number of male teachers. But at least nine months have elapsed since the time particularly referred to in the article in your last number. Many circumstances tended to produce an unusual depression then. Ever since, the school has steadily increased.

Its *present* state may be learned from the following extracts from the annual report submitted to the congregation of St. Luke's on the 16th of June. "In the male department there are 158; in the female 268; making a total of 426 scholars. For some time past the number of attendants has varied from 200 to 225; on one occasion within a month 237 were present." "The exercises of the school are conducted by 2 superintendents, a secretary, a librarian and assistant, 36 female and 13 male teachers."

Yours, &c. THE SUPERINTENDENT.

For the Churchman.

MR. EDITOR,—Permit me to offer you the thanks of one of your readers for your article upon forms for family devotion; your views are *felt* to be so reasonable that I presume but few will hesitate to pray for an action of the Church on the subject as soon as practicable. There is one subject which is of interest to almost every family, which appears to be entirely overlooked by those who have issued prayers for family use, I mean our Sunday schools. There are but few Christian families who do not contribute scholars or teachers to the Sunday school; and there are but few, Sir, who are deeply engaged in this work, that do not feel the want of the prayers and assistance of their brethren, and as yet, I believe, the subject has been totally overlooked. And there are many other institutions of the Church which are near to its members; these, I think, should not always be forgotten at the family altar. As head of a family I have long felt the want of suitable prayers adapted to the present state of the Church; and I must again thank you for drawing the attention of your readers to this important subject, remaining your obliged

SUBSCRIBER.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Proceedings of the Board of Managers.

June 30, 1835. Agreeably to public notice, and the provisions of the Constitution, the Board of Managers of the General Protestant Episcopal Sunday School Union held their Ninth Annual Meeting this day, at 5 o'clock, P. M., at the Press Buildings, in the City of New-York.

Present, the Rt. Rev. Benjamin B. Smith, D. D., who presided at the meeting, and conducted the religious exercises, the Rev. James Milnor, D. D., the Rev. Jackson Kemper, D. D., the Rev. Francis L. Hawks, D. D., the Rev. Hugh Smith, the Rev. Aldert Smedes, the Rev. Lewis P. Bayard, the Rev. Lot Jones, the Rev. Stephen Jewett, Messrs. John Welsh, jun., N. B. Holmes, H. I. Seaman, G. C. Morgan, W. R. Wadsworth, Floyd Smith, Charles H. Roach, and the Secretary.

The minutes of the last meeting were read and approved.

On motion, *Resolved*, That all clergymen of the Protestant Episcopal Church having schools in connexion with this Union, be admitted to the present session of this Board, with power to deliver their sentiments upon any subject which may come before it.

The Treasurer then submitted his report: whereupon, on motion, *Resolved*, That said report be referred to the Executive Committee, with a request to appoint a committee to audit the same, to examine the accounts of the Business Agent generally, and to report thereon at the Triennial Meeting to be held in August next.

The Secretary, as the Committee appointed for that purpose, submitted the annual report of the Executive Committee. The same having been read,

On motion, *Resolved*, That the said report be adopted, and printed under the direction of the Executive Committee.

The Committee appointed at the last meeting for the purpose of preparing a system of instruction asked to be discharged. Whereupon,

On motion, the said Committee were discharged.

Resolved, That the further consideration of a plan or system of instruction for Sunday schools be referred to the Executive Committee, to take the whole subject into their consideration, to procure information respecting the plans of instruction pursued in different schools, to mature such a system as they may be willing to recommend, and to report the same at the ensuing Triennial Meeting of the Society.

The Committee appointed at the last meeting to give instructions in reference to Bible questions, not having furnished such instructions, on motion,

Resolved, That the said Committee be discharged, and that the subject be referred to the Executive Committee with power to prepare instructions, and that they refer the same to the Bishops at the ensuing Triennial Meeting of the Society for their consideration.

Resolved, That the Executive Committee be and are hereby invested with full powers to act in all matters within the control of this Board until the next meeting thereof.

On motion, *Resolved*, That the Executive Committee be authorized to employ the Secretary as a special Agent to visit the parishes in our country, for the purpose of making collections, and exciting an interest in behalf of the Society; and that they be instructed to make suitable allowance for his services.

On motion, *Resolved*, That the Executive Committee be and hereby are instructed to prepare and present the *third* Triennial Report to the Society at its next meeting, to be held in Philadelphia in August next.

On motion, *Resolved*, That this Board have heard with satisfaction that efforts have been made to increase the number of publications suitable for Sunday school libraries, and that they consider this an object that should be vigorously pursued until the supply is equal to the demand.

On motion, *Resolved*, That the Executive Committee be authorized to purchase, whenever they may deem it advantageous so to do, manuscripts of original works for publication by the General Protestant Episcopal Sunday School Union.

On motion, *Resolved*, That the thanks of this Board be presented to the American Bible Society for their munificent donation of 500 Bibles and 2000 Testaments for gratuitous distribution among the schools connected with this Union.

Resolved, That the thanks of this Board be presented to the Rev. Dr. Wyatt for the valuable service rendered by him to the Union, by preaching an excellent sermon in its behalf in St. Thomas' Church, on Sunday evening last.

Resolved, That the Secretary be requested to convey to Dr. Wyatt a copy of the foregoing resolution.

The Board then proceeded to the election of the Executive Committee for the ensuing year, and the following gentlemen were duly elected, viz.

Rev. F. L. Hawks, D. D., Rev. W. Creighton, D. D., Rev. James Milnor, D. D., Rev. Hugh Smith, Rev. Lewis P. Bayard, Rev. Aldert Smedes, Rev. F. H. Cuming, and Messrs. N. B. Holmes, G. C. Morgan, Charles Keeler, Henry I. Seaman, and Floyd Smith.

The Rev. Francis H. Cuming was unanimously elected Secretary.

On motion the Board then adjourned.

F. H. CUMING, *Secretary.*

Proceedings of the Executive Committee at a Meeting held July 2, 1835.

Present, Right Rev. B. T. Onderdonk, D. D., Rev. James Milnor, D. D., Rev. F. L. Hawks, D. D., Rev. W. Creighton, D. D., Rev. Aldert Smedes, Rev. Hugh Smith, Rev. L. P. Bayard, Messrs. H. I. Seaman, Floyd Smith, and the Secretary.

The minutes of the last meeting were read and approved.

On motion, *Resolved*, That the Committee of Publication and Sales for the ensuing year be now appointed.

Whereupon Messrs. Floyd Smith, Charles Keeler, Chs. H. Roach, George C. Morgan, N. B. Holmes, William M. Benjamin, and F. H. Cuming were duly appointed.

On motion, *Resolved*, That the Committee of Examination be now appointed.

Whereupon the following gentlemen were duly chosen, viz. Rt. Rev. B. T. Onderdonk, D. D., Rev. F. L. Hawks, D. D., and the Rev. Messrs. Bayard and Smedes.

A resolution adopted by the Board of Managers at their last meeting respecting a plan or system of instruction, and referring the whole subject to this Committee, having been read, on motion,

Resolved, That a committee of three be appointed to procure the plans or systems of instruction contemplated by said resolution, and report the same to this Committee.

The Rev. Drs. Milnor and Hawks and the Secretary were appointed that committee.

A resolution adopted by the Board of Managers respecting Bible questions, referring the subject to this Committee, having been read, on motion,

Resolved, That it be referred to a committee of three to prepare the instructions contemplated by said resolution, and to report the same to this Committee.

Rev. Dr. Creighton, the Rev. L. P. Bayard, and the Rev. Hugh Smith were appointed that committee.

A resolution adopted by the Board of Managers authorizing this Committee to purchase the manuscripts of original works, on motion,

Resolved, That whenever any manuscripts be offered for sale to the Union, they be referred to the Secretary and Business Agent, to report what sum could be afforded for the same.

On motion, *Resolved*, That the printing of the Ninth Annual Report of this Committee be referred to the Agent and Secretary with power.

On motion, *Resolved*, That the Secretary prepare the report to be submitted to the Triennial Meeting of the Society in August next.

On motion, *Resolved*, That there be appointed a committee of arrangements for the ensuing Triennial Meeting.

The Rev. F. H. Cuming, the Rev. J. W. James, the Rev. S. A. McCoskry, Mr. John Welsh, jun., and Mr. Floyd Smith were appointed said committee.

On motion, *Resolved*, That the proceedings of this meeting be published in the Churchman.

On motion, the Committee adjourned.

F. H. CUMING, *Secretary.*

INTELLIGENCE.

POSTPONEMENT OF THE BISHOP'S VISITATION.

BISHOP ONDERDONK is compelled to postpone, for a week or two, his contemplated Visitation. Due notice of the time of its accomplishment will be given.

BISHOP BROWNELL'S VISITATION.

THE Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Hebron, July 17, at 3 o'clock P. M.; Salem, 18, at 11 o'clock, A. M.; Norwich, 19; Poquatannock, 20, at 2 o'clock, P. M.; New London, 21, at 3 o'clock P. M.; Brooklyne, August 1, at 10 o'clock A. M.; and Pomfret, the same day at 3 o'clock P. M.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

EPISCOPAL ACTS, *by the Bishop of this Diocese.*—First Sunday after Trinity, June 21, confirmed 17 in St. Andrew's Church, New-York.

Monday 22, consecrated St. Paul's Church, Tompkinsville, Staten-Island. The morning prayer was read by the Rev. Samuel Haskell, of New-Rochelle, assisted by the Rev. David Moore, of Richmond, who read the lessons; and the sermon preached by the Bishop. There were also present, the Rev. Francis H. Cuming, and the Rev. Lot Jones, of New-York, and the Rev. Peter S. Chauncey, Deacon, of Rye.

Diocese of Massachusetts.—Through the kindness of a Rev. Brother, in the western part of the State, we have been furnished with the following particulars of the Bishop's recent visitation to several of the churches in that region.

After the interesting services at Pittsfield, the Bishop proceeded to Lenox, where he officiated on Saturday. On Sunday he preached and administered confirmation at Stockbridge, in the meeting house of the Congregational Society in that town, which was kindly offered for that purpose by the minister thereof. The Rev. Mr. Stone preached in the evening. The several services were fully attended, and great satisfaction appeared to fill the minds of those who came to hear. On Monday the Bishop preached in the chapel at Vandeusenville.

On Tuesday, June 23d, the new church in Great Barrington, recently erected and completed in that pleasant village, was consecrated by the Bishop to the worship of ALMIGHTY GOD, under the name of St. James' Church. The request of the Wardens and Vestry to the Bishop was read by the Rev. Mr. Wolcott, minister of the churches in Otis and Blanford, and the sentence of consecration by the Rev. Mr. Ballard, Rector of St. Stephen's Church, Pittsfield. The morning service was also read by the same persons. The sermon was preached by the Bishop, and was highly appropriate to the occasion, and instructive to the hearers. A few persons were confirmed. A large congregation filled the house to overflowing, and by their serious and patient attention gave evidence that they were much gratified with the interesting services of the day.

The new church is built of a dark blue stone, in the style commonly called Gothic. The pediment is supported in front by four large pillars, which attract the attention of the beholder by their size and firmness, and the roof is surmounted by a tower of two stories, finished with battlements and pinnacles. Much credit is due to the parish for their united zeal and perseverance in erecting so neat and commodious a building for the worship of GOD, and especially to one individual, a resident in an adjoining State, is also due no small share of the commendation of being not weary in well doing.

Christian Witness.

Grace Church, Boston.—The corner-stone of Grace Church was laid on Tuesday morning, the 30th ult., according to appointment.—*Ibid.*

Convention of the Diocese of Georgia.—We have received the Journal of this Convention, which met in *Macon* on the 4th of May. The Convention Sermon was preached on the previous day, by the Rev. Edward Neufville, Rector of Christ Church, Savannah.

The Rev. Edward Neufville, President of the Convention, took the chair, and Mr. George A. Walker acted as Secretary, pro tem.

Three clerical and seven lay delegates took their seats on the first day.

Trinity Church, Columbus, was received into connexion with the Diocese.

Nathaniel Baker, Esq. was elected Secretary, and Dr. J. B. Read, Treasurer.

The following parochial reports were read:

CHRIST CHURCH, SAVANNAH.

Rev. Edward Neufville, Rector.

Baptisms, (adult 1, infants 26,) 27; Marriages, 8; Burials, 15; Communicants, (removed 3, died 2, added 4,) 151.

Sunday School.—Rev. J. J. Hunt, Superintendent—Teachers, (1 male, 8 female,) 9; Scholars, (43 male, 52 female,) 95; Library, 400 volumes.

ST. PAUL'S CHURCH, AUGUSTA.

Rev. Edward E. Ford, Rector.

Baptisms, (1 adult, 8 infants,) 9; Marriages, 3; Burials, (2 of these not of the congregation) 8; Communicants, (added 6, 5 of whom were by accession from other congregations, died 3, removed 2,) present number, 74.

Sunday School.—53 Scholars, viz. 23 male, and 30 female, under the care of a Superintendent—3 male, and 8 female Teachers.

CHRIST CHURCH, MACON.

Rev. Seneca G. Bragg, Rector.

Baptisms, (2 adults, 20 children,) 22; Marriages, 7; Burials, 9; Communicants, (died 1, removed 3, added 9,) 17.

The Rector takes pleasure in acknowledging the liberality of certain individuals of the congregation, who have caused the church edifice to be surrounded by a substantial inclosure, and furnished it with a beautiful chandelier, and a sweet-toned organ.

But there is much reason to lament, and humbly confess, that the *spiritual* has not kept pace with the *temporal prosperity* of our parish.

The afflicting hand of Providence has chastened us in various ways, during the past year. *Twice*, within a period of six months, were we deprived of the services of the senior Warden of the church; once by removal to another parish, and the second time by death. Our Sunday school has suffered in like manner,—the first Superintendent having removed from the city, and a devoted female teacher, (who was a candidate for the communion,) having suddenly finished her course, and entered upon the "recompense of reward." The number of scholars is small, and their attendance irregular; but we hope to surmount all existing difficulties, and see the work of the LORD reviving and prospering in this nursery of our church. There are now in the library about 150 volumes.

For the promotion of the missionary cause, we have done little more than supply our quota of $100, in pursuance of a resolution of the last Convention of the Diocese.

In the month of February, the Rector visited Columbus, and by request of the missionary, (then officiating in that place,) administered the holy communion to a few persons residing in Trinity parish, and baptized three children.

The following persons were elected delegates to the General Convention:

Of the Clergy—Rev. Edward Neufville, Rev. Edward E. Ford, Rev. Seneca G. Bragg, Rev. Theodore B. Bartow. *Of the Laity*—Edward F. Campbell, Esq., Hon. George Jones, Dr. J. B. Read, I. G. Seymour, Esq.

The delegates to the General Convention were instructed to oppose the amendment to the 2d article of the Constitution, and the alteration of the Rubric in relation to the Psalms, and to advocate the other proposed amendments.

The next Convention will be held either at Columbus or St. Simon's, as the President may determine. The Standing Committee for the ensuing year are,

Of the Clergy—Rev. Edward Neufville, Rev. Edward E. Ford, Rev. Theodore B. Bartow. *Of the Laity*—Edward F. Campbell, Gerard M'Laughlin, Dr. Lewis D. Ford.

The following report of the Society for the General Advancement of Christianity in Georgia, was submitted, and ordered to be entered on the Journal of the Convention:

The Society for the general Advancement of Christianity in Georgia, beg leave to report to the Convention, that the anticipations which had been formed in relation to the increase of missionary service, during the last year, have not been realized. Although the funds of the Society have been increased by the liberal contributions of the friends of the Church throughout the Diocese, to an amount fully adequate to the employment of two missionaries, it has been found impracticable to engage the services even of that limited number of laborers. The Rev. Mr. Christian, of the Diocese of Virginia, was employed in November last, to supply the station at Columbus, but was compelled, by ill health, to relinquish his charge on the 15th of February; and the efforts which have been made to supply the vacancy occasioned by his removal from the Diocese, have been thus far unsuccessful.

It will be seen, by reference to the Treasurer's report herewith submitted, that the pledge which was made in behalf of the churches at Augusta and Macon, has been redeemed, and that more than half the amount for which the congregation of Christ Church, Savannah, was obligated, has been collected. There is no doubt that the deficiency will be made up, and may be relied upon as a portion of the available fund for missionary operations during the current year, which, it is humbly hoped, will witness a more favorable state of things, in reference to the object which is so deservedly near to the hearts of all who feel interested in this barren portion of the LORD's inheritance.

All which is respectfully submitted.

In behalf of the Society,
EDWARD NEUFVILLE, *President.*

The canon regulating the number of Vestrymen was so amended, as to make the *maximum* number to be eight.—*Southern Churchman.*

Zion Church, Fulton.—A church by this name was duly organized in the village of Fulton, (Oswego Falls,) in Oswego county, on the 22d ult., in the afternoon, after Divine service and a sermon. The Rev. Mr. McCarty, Missionary at Oswego, who has for several years officiated occasionally at Fulton, presided at the organization, as chairman of the meeting. Zachariah Eddy and Anson Sackett were chosen the Wardens, and the following persons Vestrymen: John C. Highrighter, Robert Hubble, Hiram D. Wheat, Norman Kellogg, Richard D. Hubbard, Elbert Holmes, David H. Highrighter and John O'Neil.

(*Aub.*) *Gospel Messenger.*

Church at Mauch Chunk.—We are informed that on the 17th of May a Protestant Episcopal congregation was formed at the village of Mauch Chunk, Northampton Co., Penn., under the denomination of St. Mark's Church. The following gentlemen were elected officers: Wm. H. Sayre, Asa Packer, Wardens; Samuel Holland, Esq., Benjamin Rush McConnell, M. D., John Ruddle, A. L. Foster, Vestrymen.—*Episc. Rec.*

Texas.—A Bible Society has been formed in Texas. The minutes of the annual meeting state that most of the families in the Province are without the Bible.

Southern Churchman.

MARRIED,

In Trinity Church, Geneva, on Thursday morning, July 2d, by the Rev. S. Seabury, of New-York, the Rev. William F. Walker, of the same place, to Miss Alida R. Bogart, of Geneva.

A CARD.

THE undersigned acknowledges with great pleasure the receipt of *fifty dollars*, from the ladies of the "Bible Class of St. Paul's Chapel," to constitute him a Patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. And in acknowledging this addition to their repeated testimonies of regard, he would take occasion to express the earnest wish, and utter the sincere prayer, that his ministerial labors may prove, at the great day, to be as abundantly blessed, as the class, in their kindness and affection, have been led to think may be the glorious reality.

J. F. SCHROEDER.

July 9, 1835.

GENERAL THEOLOGICAL SEMINARY.

THE next stated meeting of the Board of Trustees of the General Theological Seminary will be held on the Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 14th day of August next. The meeting will take place in Trinity Church, in the City of New-York, at eight o'clock, A. M.

By order.

July, 1835. H. ANTHON, *Secretary.*

The religious periodicals of the Church are requested to insert the above notice.

JOURNALS OF CONVENTIONS.

THE Secretary of the General Protestant Episcopal Sunday School Union respectfully solicits the Secretaries of Diocesan Conventions to furnish him, at as early a day as possible, with a copy of the Journals of their last Conventions, that he may make out from them a table of the Sunday School statistics of our Church. Will our other periodicals do him the favor to give this notice an insertion?

CONSECRATION.

THE Bishop of the Diocese has appointed Thursday, the 16th inst., for the consecration of St. John's Church, Fort Hamilton. Service to commence at 11 o'clock, A.M. The clergy of the city and vicinity, those who have contributed to the erection of the church, and others, are respectfully invited to attend. JAS. D. CARDER.

N. B.—The steamboat HERCULES will leave Whitehall for the Fort at 10 o'clock, A. M., and return at 2 o'clock, P. M.

NOTICE.

THE Quarterly Meeting of the New-York Protestant Episcopal Sunday School Society will be held at St. Paul's Chapel, on Tuesday evening, the 14th inst. Services to commence at 8 o'clock. A summary of the reports will be read, and a sermon preached to the teachers and parents of children who attend the schools, and a collection will be taken in aid of the funds of the Society. All persons, interested in Sunday school instruction, are invited to attend. THERON WILBER, *Sec'ry.*

July 1, 1835.

NOTICE.

A STATED meeting of the Board of Managers of the *Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York*, will be held in the basement of Christ Church, Anthony-street, on Thursday evening, 16th inst., at 8 o'clock.

By order,
CHARLES W. CARMER, *Secretary.*

New-York, July, 1835.

Calendar.

JULY.

12. 4th Sunday after Trinity.
19. 5th Sunday after Trinity.
25. St. James.
26. 6th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since his report of the 30th June.

Five dollars from a female friend of missions of St. Paul's Church, Brownville, Jefferson county, New-York, per the Rev. A. C. Treadway, for the China mission.

Twenty-seven dollars and seventy-nine cents from the Protestant Episcopal Association of St. George's Church, for the Promotion of Christianity, by the Rev. P. Alexis Proal, appropriated as follows, viz. for Domestic purposes $13 90, for Foreign objects $13 89.

Five dollars from a lady, for the Green Bay Mission.

Forty dollars from a parishioner of the Church of the Ascension, of which twenty dollars are for the Greek mission and twenty for the China mission.

July 8, 1835.

JAMES SWORDS, *Agent, &c.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835.		
June 26.	A donation from Rev. Rodney Rossiter, Monroe, Ct., per the P. E. Press,	$1 00
29.	A donation from Mrs. Gen. Hamilton, by the hands of Mr. Wm. Bradford,	2 00
July 8.	A donation from A. M. C., by the hands of Mr. Robert Gracie,	3 00
	From four subscribers,	4 00
9.	A donation from the congregation of St. Mark's Church, Le Roy, Genesee county, per Rev. K. Metcalf, Rector,	5 00
		$15 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums, viz.

1835.		
June 20.	A donation from the "Bible, Prayer-book and Tract Society of the General Theological Seminary," by the hands of the Treasurer, Mr. Benton,	$50 00
July 1.	A voluntary fine from a member of the Board of Managers, for being absent at the last meeting of the Board,	10 00
8.	From subscribers, by the Collector,	8 00
	From a new subscriber,	2 00
		$70 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last public acknowledgment, the subscriber has received,—

Through the hands of Bishop Smith,—	
From St. John's Church, Bridgeport, Conn.,	$39 00
From the Sewing Circle in the Eatonville Female Seminary, Bridgeport, Ct., through the hands of Mrs. Malepar,	20 00
From Rev. Mr. B.,	5 00
From Mr. Beers Smith, Southport, Ct.,	5 00
	$69 00

EDWARD S. GOULD, *Treasurer, pro tem.*

ALL SOULS' CHURCH, SPRINGFIELD, OHIO.

THE Rev. Alexander Varian gratefully acknowledges the receipt of the following donations to All Souls' Church, Springfield, Ohio, in addition to those already received.

From C. H. Roach,	$10 00
From a friend at Flushing, per Rev. W. A. Muhlenberg, D. D.,	10 00
From Thomas Bloodgood,	6 00
From Messrs. J. Morton, E. W. Laight, A. Norrie, H. Laight, Rev. F. L. Hawks, D. D., J. W. Ludlow, D. Dibblee, D. Jackson, A. Blake, Rev. J. Milnor, H. Parish, and J. Jaggart, each $5,	60 00
Cash from three persons, each $5,	15 00
Cash from a gentleman of Essex, Ct.,	3 00
From two friends, each $3,	6 00
From five contributors, each $2,	10 00
Cash from three contributors, each $1,	3 00
	$123 00

Contributions to this object, directed to the care of the Rev. S. Seabury, at the Episcopal Press, will be gratefully received and acknowledged.

LIBRARY OF THEOLOGICAL SEMINARY.

Three dollars, from the "Sunday Offerings" of a clergyman's family, to place "one good book" in the library of the Theological Seminary.

On part of Committee,
JOHN MCVICKAR.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 9th, from the following persons, viz.

Postmaster, Monticello—Postmaster, Bethel, Conn.—Postmaster, Ballston—Postmaster, Claremont—Postmaster, New-London—Postmaster, Newark—Lieut. Beckley, U. S. A.—R. Davis & Brothers—Belknap & Hammersly—Rev. J. W. Hallam—D. H. Cole—Joseph Gill—Rev. John Brown—S. Little—James M. Aerston—A. E. Miller—Miss S. A. Moore—Wm. A. Smallwood—Rt. Rev. Bishop Onderdonk, Philadelphia—Rt. Rev. Bishop Onderdonk, New-York.

Received by the Gen. Prot. Episc. S. S. Union.

George Beatty—Rev. Benjamin Dorr—Robert Graffin—Rev. R. Willetson—Orange, New-Jersey—Rt. Rev. Bishop Onderdonk.

TO RENT.

A DOUBLE PEW, No. 137, in south gallery of St. Paul's Chapel, New-York. For particulars inquire at 46 Lumber-street, in rear of Trinity Church.

July 9, 1835.

CHRISTIAN OFFICES,
FOR THE USE OF FAMILIES AND INDIVIDUALS.

JUST RECEIVED, and for sale at "The Press," in a variety of bindings, CHRISTIAN OFFICES for the use of FAMILIES and INDIVIDUALS, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors: together with selections of passages of Scripture, and a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day of the year. Second edition. Revised and materially improved. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

INDIVIDUAL AND ASSOCIATE EFFORT FOR THE GOSPEL'S SAKE,

A SERMON preached before the Young Men's (Auxiliary) Education and Missionary Society. By the Rev. Hugh Smith.

This Sermon was published by the Board of Managers. The expense of publication is met by subscriptions of the members and friends of the Society. One half of the Edition is now on Sale for the benefit of the Society, and may be had at the P. E. PRESS, 46 Lumber-street; of SWORDS, STANFORD & Co., 152 Broadway; or of N. B. HOLMES, 262 Greenwich-street.

FOR SALE.

AT the Protestant Episcopal Press, FOLIO BIBLES of the Hartford Edition, on strong paper. QUARTO BIBLES, different editions. The QUARTO Book of Common Prayer, from the Megary Plates, suitable for the reading desks of our Churches.

DEVOTIONS FOR THE FAMILY AND CLOSET.

JUST PUBLISHED, and for sale at the Protestant Episcopal Press, DEVOTIONS for the FAMILY and CLOSET, from the Manual of a Country Clergyman.

AN ESSAY ON REGENERATION,

JUST received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of DEVOTIONS FROM THE LITURGY by the same Rt. Rev. Author.

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

BISHOP DOANE'S CONSECRATION SERMON.
SECOND EDITION.
FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D D., Bishop of the Diocese of Tennessee; by George Washington Doane, D.D., Bishop of the Diocese of New-Jersey."

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

The Watch by Night.

"And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house to eat and to drink . . . ? As thou livest, and as thy soul liveth, I will not do this thing."

THE ark of GOD is in the field,
Like clouds around the alien armies sweep;
Each by his spear, beneath his shield,
In cold and dew the anointed warriors sleep.

And can it be? thou liest awake,
Sworn watchman, tossing on thy couch of down;
And doth thy recreant heart not ache
To hear the sentries round the leager'd town?

O dream no more of quiet life;
Care finds the careless out: more wise to vow
Thine heart entire to faith's pure strife;
So peace will come, thou knowest not when or how.

British Magazine.

The Choice.

"That we should earnestly contend for the faith that was once [for all] delivered unto the saints."—St. Jude 3.

ONE only way to life;
One faith, deliver'd once for all;
One holy band, endow'd with Heaven's high call;
One earnest, endless strife—
This is the Church the Eternal framed of old.

Smooth open ways, good store;
A creed for every clime and age
By Mammon's touch new moulded o'er and o'er;
No cross, no war to wage—
This is the Church our earth-dimm'd eyes behold.

But ways must have an end,
Creeds undergo the trial-flame,
Nor with the impure the saints for ever blend
Heaven's glory with our shame:—
Think on that hour, and choose 'twixt soft and bold.

Ibid.

GROSTETE, BISHOP OF LINCOLN.

THE use of this name as a signature by one of our correspondents, has awakened some inquiry in regard to the original. Grostete, or Greathead as he is sometimes called, was one of the early bishops of the Church of England who, long before the Reformation, raised their voice against the corruptions of Rome. The following account of him from Le Bas' Life of Wiclif will prove acceptable to the reader.

IT appears that this eminent man was master of all the learning and science which was then to be had, confused and inaccurate as it was. His attainments were such as to confer upon him, for a time, the dangerous renown of a magician, and, ultimately, to elevate him to the see of Lincoln. He was advanced to this dignity in 1235, when he was about fifty years of age; and even at that mature period of his life he seems to have been an ardent admirer of the mendicant preachers. His esteem for them had been contracted at the University of Oxford, probably before they had manifested any symptoms of their subsequent degeneracy. When he was raised to his bishopric, the ignorance and dissoluteness of many of his clergy still impelled him to encourage the labors of these fraternities, to the grievous disparagement and discontent of the parochial incumbents. In this, as in every thing he undertook, he was somewhat fervid and impetuous; but he lived long enough to repent of his generous confidence in the sanctity and disinterestedness of these Papal auxiliaries. In 1247 an incident occurred which must have awakened his suspicions, (if they were still sleeping,) respecting the spiritual usefulness and efficacy of the new orders. Two Franciscans were despatched to England, armed with a formidable apparatus of credentials, for the extortion of money on behalf of the Pontiff. Six thousand marks—(probably full 50,000*l.* of our present money)—was the moderate sum demanded from the clergy of the diocese of Lincoln! The enormity of the impost, and the pompous insolence of the exactors, filled the honest prelate with indignation and amazement. He told the friars, to their faces, that it was dishonorable and impracticable; and positively refused to entertain it for an instant, until the sense of the nation should be taken upon its lawfulness. Notwithstanding this intrepid repulse of the mendicants, he succeeded the next year in obtaining from Innocent IV. authority to reform the religious orders in his diocese. The letters which conferred this power on him, like all other instruments from Rome, were inordinately costly; and the event shows that their price was the chief motive which reconciled the Pontiff to such an appearance of concession. In pursuance of this commission, the Bishop determined to take into his own custody the rents of the religious houses, in order that he might appropriate to the services of piety, the wealth which had hitherto been wasted in luxury and pomp. This proceeding immediately produced an equally profitable appeal to the Holy See; and the result was, that Grostete, though an aged man, was compelled to answer it in person, and, for that purpose, to undergo the toil and the expense of a journey to Lyons, then the residence of the Pope. The decision, as might be expected, was adverse to the reforming bishop. It, however, overwhelmed his unsuspecting nature with consternation; and he openly remonstrated with the Pontiff on his duplicity. His astonishment must have been deepened by the reply of Innocent to his expostulations. "What concern is this of yours?" said he. "*You* have delivered your own soul; and *I* have done *my* pleasure, in showing favor to the monks. *Is your eye evil because I am good?*" On this eruption of shameless and almost profane effrontery, Grostete was overheard to mutter—"O money, money, how vast is thy power every where—how irresistible at Rome!" The words reached the ears of the Pope; but they only produced a burst of invective, in which he charged the English with a merciless propensity to grind and impoverish each other, and accused the Bishop himself of a tyrannical and rapacious design upon the property of pious and hospitable men! This language, from the most notorious plunderer in Europe, nearly reduced the Bishop to despair. He was, nevertheless, resolved to leave behind him his testimony against these iniquities; which he accordingly did, by delivering to the Pope, and two of his cardinals, copies of a long protest against the flagitious practices of the pontifical court. The issue of this disastrous adventure almost drove him to the resignation of his crozier; and he was withheld from the execution of his purpose only by the recollection, that, to vacate his see, might only be to expose it to a speedier inroad of rapine and abuse.

From this time he accordingly devoted himself more zealously than ever to his Episcopal duties, in the discharge of which he was, no doubt, perpetually invigorated by the indignant recollection of his visit to the Pope. In 1253 the Pontiff put his courage to the proof by a scandalous exercise of the Papal prerogative of *provision.* He addressed a mandate to the Bishop, enjoining him to collate an Italian youth, the nephew of Innocent, to the first vacant canonry in the cathedral of Lincoln: and he accompanied his injunction with a menace that excommunication should be the penalty of disobedience. At the same time he wrote to his Italian agents in England, charging them to insure the execution of his orders, under the capacious protection of the *non obstante* clause, which bowed down all existing usages and canons beneath the feet of the existing pope. The answer of Grostete, of which the following is the substance, would alone be sufficient to immortalize him. He begins by declaring his entire readiness to obey all *apostolical commands* with reverent and filial devotion: but adds, that, out of pure zeal for the paternal honors of his Holiness, he was, likewise, prepared to resist every thing which might be in opposition to the apostolic precepts. Now, of all the detestable violations of those precepts, none could possibly be worse than to deprive the souls of Christian men of the blessings of pastoral ministration: and it was manifestly impossible that the Apostolic See (to whom all power was given, not for destruction, but for edification) should command or attempt any thing which might have a tendency so execrable, so abominable, and so pernicious to the human race. For this reason it was, that he found himself under the necessity of most *filially and obediently disobeying* and resisting the requisitions contained in the letters which had recently been addressed to him: and, in so doing, he conceived himself to be very far from the guilt of rebellion. On the contrary, in this very act of resistance, he was but rendering precisely that measure of filial reverence and honor, which was righteously due from him to the apostolic father.* The letter of Grostete, however, did by no means reconcile Innocent to this sort of dutiful disobedience. He burst out into violent fury, and swore by Peter and Paul that he was well-nigh resolved to make this delirious old man an example and *an astonishment* to the world. "Is not the king of England," he exclaimed, "my vassal, or rather, my bond-slave? and could I not, by a single word to him, consign this doting priest in a moment to imprisonment and infamy?" —And from this paroxysm the Pontiff was scarcely recalled by the remonstrances of his cardinals, who were sensible of the danger of proceeding to extremities against a man of Grostete's reputation for piety and learning.

The wrath of the Pontiff, however, was fiercer than the words of his wise men. The sentence of excommunication went forth against the rebellious prelate; and the result was fearfully ominous to the majesty of Rome. The thunderbolt fell harmless at the feet of the recusant; and Grostete continued to the end of his days, in quiet possession of his dignity. Those days indeed, were then numbered. At the end of the same year, he was seized with the disorder which terminated all his conflicts and perturbations: and, next to the prospects of a better world, his chief consolation was, to pour out his sorrows into the hearts of his confidential chaplains. His last conversations show that his spiritual vision was enlightened to perceive that the whole scheme of the Papal government was *enmity with* GOD. His eyes were, then at least, widely open to the frightful mischief of the mendicant institution; and he bitterly deplored that the devotees of poverty should be converted into the *publicans* and extortioners of the Pope, and that the vilest secular passions should lurk beneath the garb of humility and indigence. But the burden of his lamentations was, the positively *Antichristian* character of the Romish hierarchy; for, by what other name, he asked, but that of *Antichrist*, are we to designate a power that labors to destroy the souls which CHRIST came to save and to redeem? At last the spirit of prophecy seemed to burst upon him, and he exclaimed that nothing but the edge of the sword could deliver the Church from this Egyptian bondage. In the midst of his lamentations his voice failed him; and soon after he expired. His best encomium is the exultation of Innocent, who, on hearing of his death, exclaimed, "I rejoice, and let every true son of the Church rejoice with me, that my great enemy is removed."

The position taken up by this illustrious Christian against the Papal perversions was not, it will be observed, upon purely doctrinal grounds. His veneration for the apostolic chair was deep and fervent, more especially in the earlier period of his life. His complaint was, that the seat of unity and of truth should be usurped by a spirit which was practically adverse to the truth, and which converted Christian unity into a uniformity of servitude. His extant writings, however, are sufficient to satisfy us that the seeds of genuine *Protestantism* were in his heart. Thus much appears to be confessed by a recent historian of the Church; who yet is unwilling to allow that he was in possession of the only secret which can invest a Christian with the peace that passeth understanding. I profess myself unable, distinctly, to comprehend the views of this writer respecting the faith of Grostete. He tells us that, "like many of the best divines of those days, this bishop knew not the just nature of the Christian article of justification by JESUS CHRIST the righteous:" and yet, within a few lines, he adds, that "dependence on GOD, as a reconciled Father in CHRIST JESUS, was his grand practical principle."* But without stopping to reconcile these statements, we may, at the very least, confidently regard this extraordinary man as a noble representative of all the intelligence and piety which, in those days, began to array themselves against the abuses of spiritual power. His praise is written in the pages of an honest monk, who, though superstitious in his devotion to the Romish supremacy, has not scrupled to describe the holy Bishop of Lincoln as "the open rebuker of the king and the pope, the reprover of prelates, the corrector of monks, the director of presbyters, the instructer of the clergy, the supporter of scholars, the preacher to the people, the prosecutor of the dissolute, the diligent searcher of the Scriptures,† and the *hammer* of the Romanists, who were objects of his contempt." And, in another place, he observes that the harshest measures of the Bishop against the religious houses were, probably, dictated by a regard to the welfare of the souls committed to his charge. It further appears that his religion, though profound, was far from repulsive and morose. "His hospitable board was graced by liberality and abundance, by cheerfulness and affability. His spiritual table was 'furnished forth' with the stores of fervent devotion, and contrition even to tears. In his exercise of the Episcopal office he was venerable, laborious, and unwearied."‡

* The whole of the letter is in Matthew Paris, Anno 1253, pp. 749, 750.
* Milner's Church History, vol. iv. pp. 60, 61.
† "*Scripturarum diversarum,*" are the words of Matthew Paris, p. 754, intimating, most probably, that the Bishop had examined the whole range of the Scriptures; a rare commendation in those days.
‡ Matthew Paris, p. 754.

For the Churchman.

ESSAY

Before the Bible, Common Prayer-book and Tract Society in the Gen. Theol. Seminary.

THE BEST METHOD OF EXTENDING THE RELIGION OF THE BIBLE.

(*Continued from p. 896.*)

THE extent of the field which came under the Apostles' care, and the fewness of the laborers, rendered it impossible for them to be at all times in the same divisions. They were obliged to pass rapidly from place to place, and at no time could they remain long enough fully to explain their doctrines, or completely to build up their new disciples in the faith. This gave occasion for the second instrument which I shall mention. To stablish them in the faith, and to let them know the certainty of the things wherein they had been instructed, or to stir them up to greater diligence in working out their own salvation, the inspired employed themselves from time to time in recording the facts, and expounding the doctrines of their religion, and then provided their disciples with books of reference, to which they might trust, as being stamped with the authority of the Holy Spirit of GOD. Of this book, as we now possess it, a part was intended chiefly to serve a temporary purpose. But this is a *small* matter, and influenced only the dress in which they appeared; though the costume may have been prepared for the eye of the first century, yet the truths which it clothed must outlive the change of times and fashions, and end only in eternity. The river of life, as it proceeds from the throne of GOD, still retains its efficacy, and still has power to heal, though it may receive a tinge from every change of soil over which it rolls its mighty waters. The direction of its victorious course has been intrusted to the ministry of GOD. It is theirs to mark out its channel, and to confine its course; to cause it gently to flow over a submissive plain, or with its tremendous billows to sweep down all opposition.

Such, every one will allow, was the Bible in the hands of its inspired writers. Though it was a weapon of the keenest edge and highest adaptedness, still it was only a weapon, and one that always needs a hand to wield it.—This was provided for in the successors of the Apostles. Even when inspiration had ceased, and men were no longer taught by the extraordinary influences of the SPIRIT, and consequently had recourse to the *records* of that inspiration for instruction; still the relative position of the Bible and the ministry as instruments was not changed, and still the one in its integrity is committed to the charge of the other for preservation and for application. The Bible must be *now* exactly what it was when first written, no change of circumstances have been sufficient to change its place; and except in miraculous agency, the ministry may be now all that it was in the day of the triumph of the Cross. The zeal, the perseverance, the devotedness, which were so successful *then*, are the fruits of the ordinary influences of the Spirit, and but for the unfaithfulness of the clergy would now be fast urging us on to the millennial day of universal conversion. Let them become deeply imbued with the principles of the Gospel, and then they would go forth armed at all points, having all the inspiration that is now required to make them fit heralds of the Cross. And they greatly err who, instead of the missionary, send the solitary Bible. They not only lose sight of its original intention, but they close their eyes to the consequences. The Bible was meant to be used by *the Christian* for *his instruction*, for his *comfort* and *edification;* and was not prepared to be sent out *unattended* as a missionary of our religion.

To shelter myself in these opinions I read to you the statements of two men who assuredly can never be charged with blind affection for our institutions, and who had the fairest opportunities for experience on the subject in hand.

The Rev. Gordon Hall and the Rev. Samuel Newhall, the American missionaries at Bombay, on page 75 of their communication to American churches, ask: "Is the distribution of the Bible in this new era to supersede the sending of preachers? Is there not some *great* and *alarming error* which makes the Church so zealous in providing for the Heathen to *read* the Gospel, and so remiss in providing for them to *hear the Gospel?* Is not the latter, rather than the former, *the great means* which CHRIST has ordained for evangelizing the world? *Why then should the order which he has prescribed be reversed?* Especially when it is considered that in heathen nations *all have ears* to hear the Gospel, while comparatively few of them, through their great ignorance, could read the Bible, if given to them in their own language. Besides, as to those who *might* be able to read, their degraded minds are so deplorably darkened, and so completely absorbed in every thing that is *hostile* to the *purity* of *the Gospel*, that while perusing the mysteries of godliness, were any one of them interrogated as Philip asked the eunuch, 'Understandest thou what thou readest?' would he not answer as the eunuch did, 'How can I except some man should guide me?'"

And again, on page 8, they declare, that "preachers are wanted, in the first place, *to call the attention* of the ignorant and careless Heathen to the Word of GOD; secondly, to direct his *mind to such parts of the sacred volume* as are *best adapted* to his capacity and circumstances; thirdly, to *make explanations* where the sense is not obvious; and, finally, to *enforce* the truths of Scripture by *argument* and *persuasion.*"

And in conclusion they say, "Without *Christian teachers* an indiscriminate distribution of the Bible in heathen and Mahommedan lands, would be *but little better than throwing it away.*" I have been told that similar sentiments are expressed by the late Missionary to China, the Rev. Mr. Abeel, and if so, they give additional confirmation to the views here taken.

The third instrument I shall mention, as a useful auxiliary in the conversion of the world, comprehends all *human compositions* which have a tendency to explain or enforce the doctrines of the Bible. Among these the religious tract holds a conspicuous place, and seems to possess some of the advantages of the minister himself, and therefore much of the argument under the preceding head may very well be here applied. It possesses nearly all his power of adapting himself to circumstances, and can be almost as personal in the application of its exhortations. Of this missionaries have not been slow to see the advantage, and they have sometimes found it more advisable to circulate a plain and simple statement of the facts of our religion in the tract form, than to embarrass the ignorant in the wide field of revelation: and this is done without intending any disparagement to the Word of GOD; it is, in fact, circulating the Gospel, though in another dress. For this, too, we find apostolic model. We know that the inspired writers, whatever may have been their ultimate intention of forming a complete body of revelation, yet applied the principles of the Bible to a temporary purpose, and directed from time to time to particular churches, epistles on such subjects as most needed their animadversions at the time. The necessity of some such plan as this is obvious also from the fact of there being so many various and contending sects who all appeal to the Bible for their support. Every man in disseminating religious knowledge should be careful to guard against the entrance of what he believes to be error, and is bound by his duty to his conscience to take every precaution to teach the truth as he believes it is in JESUS.

It was on this principle that Dr. Miller, of Princeton, objected to sending the Bible without note or comment, and held up to the imitation of his Presbyterian brethren our system of sending the Prayer-book as its companion. He argues that few men have the time or inclination to study the Bible so accurately, as of *themselves* to arrive at a saving view of its contents, and therefore he contends for the necessity of *something* which will stand in the place of a confession of faith.

In an association of this sort it is hardly necessary for me to say a word as to the excellences of the Prayer-book. Christians of all denominations, however little they may like the shackles of forms, are beginning to see the propriety of written prayers; and the numerous editions of prayer books, issued by other denominations, for the use of families and Bible classes, show very fully the feelings they entertain toward these helps to devotion: and since other Christians are fast coming round to our own standing in this matter, there would be but little show of reason in *our* deserting it. Being in an Episcopal seminary, therefore, and before an association which takes this book into its title, I shall only add that whether, with Dr. Miller, we believe in the necessity of the distribution of some system of faith, or with the rest of the Christian world, in the utility of religious tracts, in either case we must circulate the Prayer-book. On the one hand it is the *best compendium* of the truths of the Bible; and on the other it is the most practical and useful tract that we can find for distribution.

Z. L.

(*To be continued.*)

From the British Magazine.

ORIGIN OF THE MORAVIANS.

MORAVIA and Bohemia were converted to the Christian faith in the ninth century, by the preaching of Cyril and Methodius, two Greek ecclesiastics, who introduced the rites and customs of their own Church, which were retained without interruption till the time of Otho the First, toward the close of the tenth century, who began to endeavor to bring the Moravians under the papal yoke. This attempt was followed up with more or less success by succeeding emperors, and their own princes, till about the middle of the fourteenth century, when the general adoption of all the corruptions and abuses of the western Church was enforced; the Latin language and popish ceremonies introduced into the churches, the marriage of the clergy prohibited, and the use of the cup in the eucharist denied to the people. This was not effected without strenuous opposition on the part of individuals and numerous bodies of the people of all ranks. Among the eminent individuals who, from time to time, arose to witness against the papal usurpations and corruptions, the celebrated Huss occupies the most conspicuous place; who, in 1415, sealed his testimony with his blood, being burned at Constance, in violation of the emperor's safe conduct.

His followers were divided into two parties:—1. *Calixtines*, so called because the chief point on which they insisted in their differences with Rome, was in claiming the use of the cup (*calix*) for the people. 2. *Taborites*, so called from the tents (*tabor*) in which they dwelt, which name they gave to the mountain on which they held their religious assemblies. These last were strenuous in opposing *all* the papal additions to Christian doctrines; and, not content with this, sought to propagate their views by the use of the sword. This naturally drew upon them the wrath of the government, and, after a long and cruel war, they were at length dispersed, and subjected to severe persecutions. The remnant which survived were at length permitted to settle at Lititz, in the borders of Silesia and Moravia, in the year 1451. Having no clergy of their own, they were, for a time, supplied by some who were sent to them from the Calixtines. In 1457 they formed themselves into a community, entitled *Unitas Fratrum*, or *the United Brethren;* and in 1467, determining to be wholly independent both of the Romish party, whom they hated, and of the Calixtines, whom they despised, they sent some presbyters of their number, who had come over to them from the Calixtines and the Romanists, to receive episcopal orders from an individual who is styled Stephen, Bishop of the Waldenses, in Austria. From this time, it is said, they religiously preserved the episcopal order among them, having generally one bishop in Poland, another in Bohemia, and two in Moravia. In process of time their congregations were dispersed and broken up, the number of their bishops was not kept up, and in the year 1710 only one individual professing to have received that order, survived. This was Dr. Daniel Jablonsky, Chaplain to the King of Prussia. It is from him that the Moravians (so called) of the present day have received episcopal orders. Let us state the origin of this body.

In the year 1722, Count Zinzendorf, a Polish nobleman, formed an establishment on his estate of a number of individuals of different religious persuasions, at a place called Herrnhut. Among these were some emigrants from *Bohemia* and *Moravia*, who, having been brought up in the Church of Rome, had seen reason to abandon its tenets. The settlement increased by the accession of individuals from different quarters; and in 1727 it consisted of about three hundred persons, one half of whom are stated to have been Bohemian or Moravian emigrants.

Up to the year 1735 they had no clergy of their own, and availed themselves of the ministrations of the Lutheran pastor of the parish, at whose hands they received the holy sacrament; and great efforts were made on the part of Count Zinzendorf, who was himself a Lutheran, and by the other Lutheran members of the community, to bring the establishment into entire connexion with the Lutheran Church. This, however, was overruled, and the desire to be "independent" led them to apply to Dr. Jablonsky to give them, as they say, episcopal orders, for which office they selected David Nitschmann, who is said to have been consecrated bishop by Jablonsky in the month of March, 1735; and from these two the episcopal succession is declared to have been preserved up to the present time, when there are stated to be thirteen bishops—six in Germany, two in England, one in Ireland, one in Asia, and three in America.

From the Protestant Episcopalian.

MISSISSIPPI AND THE SOUTH-WEST.

WE have received a small pamphlet of eight pages, 8vo., six of which are occupied, as the title imports, by a 'Report of the Visitation of the Diocese of Mississippi, by the Rt. Rev. James H. Otey, D.D. Printed by order of the Standing Committee.' We quote the concluding remarks of the report:

"The Committee will bear with me in concluding this report, if I indulge in a few remarks respecting the present state and future prospects of the Church in Mississippi. In a communication of this kind my observations must of necessity be very brief. With but one clergyman (the Rev. Mr. Connelly) in active employment within the bounds of a large Diocese, it cannot be expected that the result of his labors, confined as these are to Natchez and its vicinity, will be more than to keep alive some feeling of interest in the Church beyond the limits of his own parish. In the congregation of Trinity Church every thing seems to give promise of permanency and increase; but in the Diocese at large the Church is little known except in name. Its name, indeed, is in the minds of not a few associated with many early and endearing recollections; but the natural tendency of things is to lessen continually the influence of even these recollections, unless they are revived and cherished by the regular services of the ministry. The success of Mr. C., however, in gathering a large congregation under circumstances of extraordinary depression, lays the ground of reasonable calculation to suppose that labors equally faithful will in other places be crowned with similar results. In every part of the Diocese which I was enabled to visit, I received the most gratifying assurances of the willing disposition of the people to support the institutions of religion. Of that abundance with which a gracious GOD has blessed them, they will cheerfully contribute a liberal portion to secure for themselves, their children and neighbors, the comforts and consolations of the Gospel of CHRIST. To a people thus favorably disposed to encourage the public ministrations of Christianity, nothing is wanting but the labors of faithful and well-informed clergymen. It becomes, therefore, a question of serious importance, whence are these to be obtained? If the contemplated measure of electing a bishop for a south-western diocese, to be composed of the States of Mississippi, Alabama and Louisiana, be carried into effect—and I trust that this will be speedily done—the immediate wants of the Church in your Diocese may be partially supplied through the influence, activity and zeal of the person who shall be called to the difficult and laborious office of the episcopate. But this supply must come from the seminaries to the north and east of us, and from quarters where the demand for the services of clergymen are constant and urgent. And few, comparatively, as past experience demonstrates, will be found ready to encounter the fatigues and dangers of exposure to a southern climate, when there is an ample field inviting to cultivation in a more healthful region. Under these circumstances, to say nothing of the difference in manners and modes of life between the North and South, it strikes me as an obvious dictate of prudence and sound policy, to provide in the South-west, as soon as practicable, for the education of young men willing, and in other respects qualified, to enter the ministry. Let but adequate means be provided for theological education among us, and I feel persuaded that there will not be wanting men who will feel it a privilege, an honor and a duty to enter the ministry of the Church. Such has been the result in other quarters of the country, and I cannot perceive any good reason why it should be otherwise in the South-west. It may also be mentioned that other denominations of Christians are acting vigorously upon the conviction of the importance of such a system of measures; and if we are persuaded of the value of our institutions, and the soundness of our professed principles, why should not we also act with a similar spirit, and for a like object? If, by united and strenuous exertions, an institution on a scale sufficiently enlarged to meet our wants in regard to collegiate and theological education can be founded and endowed, I see not why, with our other advantages, we may not keep pace with, if not go in advance of our brethren, in every thing pertaining to the increase and prosperity of our beloved Church. That there is wealth enough among us easily to effect so desirable an object is unquestionable—that an institution of the kind named is needed, requires no proof—that there is a disposition in many to contribute liberally to this end, I have received the most gratifying evidences. All then that seems wanting is united effort, and concerted and vigorous action, to found a seminary which shall do credit to our country, perpetuate the glory of our free institutions, widen and strengthen the influence of Gospel principles, and extend the blessings of learning and religion to our children and our children's children to the latest generations.

Permit me, dear brethren, to remind you in conclusion, that much, very much, depends upon the diligence and fidelity with which you employ the means which a gracious Providence has brought within your reach, of making personal improvement in godliness. Charged with the highest interests of the Church in an extensive and daily improving region, it is of the utmost importance that your own lives afford a practical commentary upon the soundness and correctness of the principles which you profess. Be examples to your brethren in faith, in every thing that 'is lovely and of good report,' so shall you most effectually win others to the practice of true religion and virtue. And may the GOD of wisdom and grace 'give you understanding in all things,' and crown you with his perpetual favor and mercy, through CHRIST our Lord.

JAMES H. OTEY,
Bishop of the Diocese of Tennessee.

February 17, 1835.

Resolution of the Standing Committee.

At a meeting of the Standing Committee of the Diocese of Mississippi,

Resolved, That the suggestion of the Bishop, in his report, of founding and endowing an institution 'on a scale sufficiently enlarged to meet our wants in regard to collegiate and theological education,' is one highly deserving the serious attention of the friends of religion and learning in the south-western country.

A. P. MERRILL, *Secretary.*

From the British Critic.

ON THE UNION OF CHURCHES.

IF it be meant that there ought to be a dilution, or an omission of doctrines, in the vain hope of pleasing opposite parties, or a pretended amalgamation of sentiment, while there is a real difference underneath, we as entirely dissent. In the right sense of the term, there is but one road to the attainment of Christian union, which is through the attainment of Christian truth. Error is manifold; truth only is one. Truth, therefore, is the only centre and focus of unity. No man, indeed, will venture to assert in so many words that Christian union is to be purchased, or even sought, by the sacrifice of Christian truth; but if there be an unqualified and perpetual recommendation of Christian unity, where there is a known variance as to Christian doctrines, we leave the inference to be drawn, with an irresistible cogency, and to our utter confusion, either that religious truth is a matter of subordinate importance, or that there can be equal truth in contradictory propositions. We may differ with a conscientious antagonist, not merely without a touch of animosity, but in the genuine spirit of kindness and mutual esteem; but what should we think of persons who could imply, if they did not assert, that soundness of theology is a condition most essential to the well-being of man; and yet that all sorts and shades of theological opinion are to be regarded with an equal eye! There is a third line which may be taken, and which we think ought to be taken, namely, by steering a clear and decided course between extremes, cleaving to the good which is to be found on both sides, and repudiating the errors and excesses. But this eclecticism is altogether separate from the vain attempt of blending and harmonizing elements dissimilar and even hostile; and the whole discomfort in which the subject is involved, mainly arises from the common and almost universal fallacy of confounding together, in theory or in practice, two things so totally distinct. We do verily believe that a much greater degree of Christian unity than is now visible may be attained; but it is to be attained by the calm discussion and explanation of sentiments which are in appearance, rather than reality, conflicting. Many differences which look formidable are only verbal.

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